The Churchman.

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Poetry.

VIA CRUCIS, VIA LUCIS.

Through night to light!—and though to mortal eyes
Creation's face a pall of horror wear,
Good cheer! good cheer! The gloom of midnight flies;
Then shall a sunrise follow, mild and fair.

Through storm to calm!—And though his thunder-car
The rumbling tempest drive through earth and sky,
Good cheer! good cheer! The elemental war
Tells that a blessed healing hour is nigh.

Through frost to spring!—And though the biting blast
Of Eurus stiffen nature's juicy veins,
Good cheer! good cheer! When Winter's wrath is past,
Soft murmuring Spring breathes sweetly o'er the plains.

Through strife to peace!—And though, with bristling front,
A thousand frightful deaths encompass thee,
Good cheer! good cheer! Brave thou the battle's brunt,
For the peace-march and song of victory.

Through sweat to sleep!—And though the sultry noon,
With heavy, drooping wing, oppress thee now,
Good cheer! good cheer! The cool of evening soon
Shall lull to sweet repose the weary brow.

Through cross to crown!—And though thy spirit's life
Trials untold assail with giant strength,
Good cheer! good cheer! Soon ends the bitter strife,
And thou shalt reign in peace with Christ at length.

Through woe to joy!—And though at morn thou weep.
And though the midnight find thee weeping still,
Good cheer! good cheer! The Shepherd loves his sheep;
Resign thee to the watchful Father's will.

Through death to life!—And through this vale of tears,
And through this thistle-field of life, ascend
To the great supper in that world whose years
Of bliss unfading, cloudless, know no end.

Communications.

For the Churchman.

REMARKS ON THE FOURTH VOLUME OF D'AUBIGNE.

(Continued.)

St. Gall, Glaris, Appenzel, the Grisons, and Schaffhausen followed in the steps of the Bernese. Many acts of violence were committed, and Mr. D'Aubigne thus apologizes:—

> "Every great development in human affairs brings with it an *energetic opposition* to that which has existed. It necessarily contains an aggressive element, *which ought to act freely*, and by that means open the new path. In the times of the Reformation the doctors attacked the Pope, and the people the images. The movement almost always exceeded a just moderation. In order that human nature may take one step, its pioneers must take many. Every superfluous step should be condemned, and yet we *must acknowledge their necessity*. Let us not forget this in the history of the Reformation, and especially in that of Switzerland."—P. 324.

Energetic opposition and *necessity* are the favorite catch words of our author, and seem in his eyes sufficient to legalize any enormity. A lawless mob may use the same plea with equal justice. The advocates of the French revolution and all its horrors prate of energy and necessity. We have, however, historical proof that a reformation can be effected without violence and sacrilege. On the accession of Queen Elizabeth the populace began to display an *energetic opposition* to Popery—after Mr. D'Aubigne's fashion—but they were immediately made to desist by that spirited sovereign. She had no mind to pander to the tumultuous passions of a mob, at the sacrifice of piety and justice. She determined that she would have all things "done decently and in order."

Basle next became the scene of the same riotous proceedings. Both sides becoming very violent the senate decreed "that the priests should continue to celebrate the mass, and that all priests and ministers should preach the Word of God." The Reformers immediately exclaimed, "We will not put up with the mass, not even with a single one! and all repeated No Mass—No Mass—we will die sooner." P. 329. The Romanists were determined on their side; propositions for a compromise were made and rejected by each party: "it was *necessary* to arouse Basle from this nightmare, and strike a decisive blow." The Reformers demanded that their enemies should no longer sit in the councils; and because the council hesitated, they armed themselves, planted cannon, occupied the streets, and the gates. The more prominent of the Romanists fled; the churches were burst into, and their interiors reduced to heaps of ruins. "Are they Goths, or are they fervent worshippers of God, animated by the zeal which in times of yore inflamed the prophets and the kings of Israel?" P. 332. "*However that might be*, these proceedings were disorderly," quoth our author. Yes, and sacrilegious too, and calculated to excite the indignation and horror of every one who is not blinded by party rage and religious fanaticism. It seems that political as well as *Gothic* motives actuated the rioters, for "the senators perceived the necessity of giving a legal character to this popular movement. . . . *Democracy and the Gospel* were thus established simultaneously in Basle." What a beautiful concatenation! The mass was abolished through the Canton, and it appears the Romanists themselves were forbidden to celebrate it. This, in Mr. D'Aubigne's eyes, is the fulness of religious liberty!! "Reformation," he says, "works by the power of the Word, of doctrine, cultivation and truth; while revolution, or rather revolt, operates by the power of riot, of the sword, and of the club." This last clause exactly describes the proceedings at Basle, and we were going to thank Mr. D'Aubigne for his candor in one instance at least; when we read in the next paragraph that "*the Reform at Basle is to be distinguished from a revolution!*" He naively adds, "there were, it is true, some excesses—but the Reformation was not satisfied with taking away, it gave more than it took." P. 337. The balance is thus struck in favor of the rioters to Mr. D'Aubigne's perfect satisfaction. His *amor patriæ* is certainly very strong.

Farel then proceeded to preach in Neufchatel, at first in the open air, and gained a foothold for his doctrines in spite of the threats and violence of his adversaries. Soon, however, he began to create disturbances in the Romish chapels, and on one of these occasions committed the outrage at Valangin, already described. He was, however, delivered from the prison, where we left him, at the request of the citizens of Neufchatel. Here one Sunday he signalized himself anew, and instigated his followers to storm the Cathedral. They immediately rushed up the heights which led to it, forced their way in, and placed Farel in the pulpit. Mr. D'Aubigne flounders and blusters here in a more clumsy manner than usual. First he tells us that the magistrates had *deliberated* on the propriety of giving the Cathedral for the Reformed Worship—then that they had *proposed* it; at last he jumps to his conclusion—that the followers of Farel "were not a band of rioters"—"*God has pronounced in His word*, and the magistrates themselves have *passed* a definitive resolution." P. 353. In the note he tells us that this is a *conclusion* of his—of course we know that, but his conclusions are oftentimes widely different from facts. In the present case, his conclusion is a mere subterfuge to free his favorites, if possible, from the charges of riot and sacrilege.

The first point is, had the magistrates merely *deliberated* on the proposition of giving the Cathedral, or had they *passed a definitive resolution?* Mr. D'Aubigne mixes up the two as if they were identical: and at last puts the latter in the place of the former, as if he had full authority to do so. The note is a curious instance of logic in support of the statement that this resolution had been passed. "This is the conclusion I draw from . . . the report of the meeting held at Neufchatel by the Bernese deputies, in which the heads of the burgesses declare, *that it appeared to them a very good matter to take down the altars,*" &c. To prove that a resolution had been passed *previously*, authorizing the people to take possession of the Cathedral, he gives the report of the proceedings of a meeting held *subsequently* to the riot, in which the magistrates are made to say—what? that they had given this authority? No! that they approved of the removal of the altars—an expression of their opinion at the time of the meeting upon a totally different subject. In the next place, allowing that such a resolution was passed, (in the absence of all proof however,) he must show that the people were authorized to carry it into effect in the manner they did. A corporation ordinance is not to be carried into operation on a Sunday by a band of fanatics roused into fury at the beating of the drum ecclesiastic by one of their own tribe: it must be done by officers duly authorized to act. In truth, Mr. D'Aubigne allows that no preceding writer has set up this plea, and he plumes himself on the discovery—his law, however, is on a par with his theology—both equally worthless. We have devoted some time to the consideration of this point, since it affords a very glaring exhibition of our author's regard for truth and justice, of his accuracy in statements, profound legal knowledge, and kind and gentle temper. We recur to the narrative.

Having got possession of the Cathedral, they proceeded as usual to destroy its interior; "seized the patens and cast them into the torrent, and distributed among themselves the consecrated wafers and eat them." All this our author describes with great satisfaction! "He who should see in this revolution its excesses only, would betray a singularly narrow mind. It was the Gospel that triumphed on the esplanade of the castle." We suppose he would on the same principle sanction the burning of the Charlestown Convent, or the destruction of the Romish Churches in Philadelphia. It was all done in behalf of the Gospel: and surely in such a cause a mob may be indulged in a little "*energetic opposition.*"

Not contented with their triumph, the followers of Farel, instigated by the Bernese, determined to decree the abolition of the Romish rites. A ballot was had without any notice and amidst tremendous excitement, and they thus succeeded by 18 votes. Mr. D'Aubigne is in extacies at this result. "The pre-eminence of the Word which characterizes the Evangelical worship, replaced in the Church of Neufchatel the pre-eminence of the sacrament, which characterizes Popery." And how do you think he explains this? We saw above that the Christian Church had apostatised in the 4th century, now he sagaciously goes a little further back:—

> "Towards the *end of the second* century, Rome, that ancient metropolis of all religions, after having welcomed the Christian worship in its primitive purity, had gradually transformed it into mysteries; a magic power had been ascribed to certain forms; and the reign of the sacrifice offered by the priest had succeeded to the reign of the Word of God. The preaching of Farel had restored the Word to the rights which belong to it." P. 365.

Why did he not say the end of the *first* at once, that would have brought him down to the very days of the apostles—and one assertion would have been as true as the other? If Rome had then corrupted the faith, what was the rest of the Church doing? and why in the voluminous writings of St. Irenaeus, Tertullian, Origen, and St. Clement of Alexandria, do we find no vestige of this great and gradual corruption, which our author says had pervaded the Church, only a few years too after the death of St. Polycarp? When the Eastern Church was engaged with that of Rome in a sharp controversy about the celebration of Easter, how happened it that they never adverted to this charge of magic? Because it has no foundation in truth, but is a gross fiction of the fertile imagination of this luminary of Switzerland. The cause must be desperate indeed that needs bolstering up by such gross and shameless falsehoods.

We wish our readers to observe the fearful straits in which Mr. D'Aubigne and such writers are placed when they speak of the sacraments. Making them mere signs, (a view expressly condemned by our Church in her 25th, 27th and 28th Articles,) and denying them to be in any way instruments of our justification, or channels and conveyances of spiritual grace, they find themselves condemned by the whole Christian Church. In vain they reject the Doctors and Fathers of the third and fourth centuries—those of the 2d hold the same language. The Apostles themselves, if they would be consistent, must lie under the same charge of superstition, for they attribute spiritual and saving grace to the sacraments. The blasphemous ribaldry of Mr. D'Aubigne in talking of *magic powers* in reference to this awful doctrine, is unhappily paralleled, as we have good reason to fear, by similar wickedness among the ministers of our own Church. One talks of the MUMMERY OF A SACRAMENT!!! (*horresco referens;*) another boldly declares there is no mystery in the celebration of the Eucharist; though each time he celebrates it, he declares in the pious language of the Church, that our blessed Saviour "hath instituted and ordained Holy Mysteries." Another speaks contemptuously of the work of Omnipotence therein exercised, and declares that his *preaching* is the one thing needful; as if his tumid and windy declamations could nourish and strengthen the body and soul of the believer to eternal life. Had these men lived in days of old when the Church, the faith, and the Discipline were one throughout the world, speedily would they have been cut off as rotten branches; and their names, if not too insignificant for infamy, would have been remembered with those of Simon Magus, and Cerinthus, and Marcion. Well, therefore, may they revile and vilify the early Church; and the judicious Hooker may come in for a share of the same abuse. For he teaches, (Ecc. Pol. B. v., ch. 57, sec. 5):—

> "We take not baptism nor the eucharist for bare *resemblances* or memorials of things absent, neither for *naked signs* and testimonies assuring us of grace received before, but (as they are in deed and in verity,) for means effectual whereby God, when we take the sacraments delivereth into our hands that grace available unto eternal life, which grace the sacraments represent or signify."

Though fraud and force had gained the Farelians a triumph in the city, a majority in the country remained attached to the old religion. This calls forth a sneer at the victims of ultra Protestant tyranny:—

> "Some were more zealous for Popery after its fall than in the day of power. The priests gliding into the houses said mass to a few friends mysteriously [illegible] was born the priest noiselessly arrived, breathed on the infant, made the sign of the cross on its forehead and breast, and baptized it according to the Roman ritual. *Thus they were rebuilding in secret what had been overthrown in the light of day.*"

His malice and fanaticism betray themselves, and show us plainly the nature of the boasted liberty of conscience which was enjoyed. The Romanists had to meet secretly for fear of persecution; their priests had to *glide noiselessly* that they might not fall into the hands of their vindictive enemies; and even the helpless infant was grudged admission into the covenant of grace. We rejoice that these men of God were thus steadfast in their calling, for whatever errors they might hold, their administration of the sacraments was valid, and they were not self-appointed pretenders to the ministerial office. It were well for Mr. D'Aubigne if as much could be said for him.

Farel was not yet contented. "He commenced a career of labors, fatigues, and struggles, which the actions of the apostles *and missionaries* alone can equal." Who the apostles were every one knows, but what missionaries in particular he means we cannot tell. The class includes persons of every description in respect of zeal, knowledge, industry, and self-denial. A notable proof is given of Mr. Farel's apostolical labors. At the Castle of Valangin there resided the Countess Guillemette de Vergy, an aged lady, for many years a widow, rich in good works and alms deeds, according to our author's own showing, and devoutly attached to her religion. When he can find nought but this to bring against her, we may be sure she was an exemplary and pious character. A brutal insult was offered her by Farel. According to his usual practice, he entered the chapel of Valangin when this lady was coming to receive the sacrament, mounted the pulpit, and began to brawl. "She endeavored to shut the reformer's mouth, but in vain, and the aged and noble dowager retired precipitately."—P. 367. This wanton outrage he calls apostolical fervor. Now, we wish Mr. D'Aubigne to understand that here we enjoy freedom of conscience, and liberty of worship. Still, if he should ever visit this country, and in the fury of ultra Protestantism enter St. Peter's or St. Patrick's, and try to mount the pulpit, and exercise his lungs to prevent the saying of the Mass, he would very speedily be ejected, put into the hands of a policeman, walked off to the Tombs to enjoy a little solemn meditation, and called up the next day before Justice Taylor, or somebody else in authority, be severely admonished, and fined twenty-five dollars as a *disturber of public worship*. We do not allow of Church brawling in this land of liberty. Encouraged by his triumph over the aged Countess he tried the same game in other parishes in the vicinity. Here, however, he had *men* to deal with, and received the due reward of his fanaticism in a tremendous beating. This made the Neufchattelans' "blood boil;" they assailed the Church at Valangin, broke the windows, destroyed the shields and armorial bearings, burnt the books, and overturned the altar. Then they sacked the canons' houses, and assailed the castle itself. Mr. D'Aubigne tries to make out that a gross insult had been offered them by the orders of the Countess, (p. 370,) but he gives no proof, though the clearest and most unprejudiced testimony is required; and the charge he makes against her is so improbable, so inconceivably base, that we believe it rests only on his own foul imagination and partizan feelings. He confesses that on her complaining to Berne, no very partial judges in her favor, it was decreed that *the Reformed should pay for the damages they had committed.* This is not very compatible with the plea of *necessity and energetic opposition*. It was also decreed that the free exercise of worship should be granted them; and this soon received a *legal sanction*, which it seems was wanted in spite of the decree of Berne. The *moving cause* of this sanction should be noted. The son of the Duchess of Longueville, to whom the estates belonged, drove the canons from their rich heritages and seized them himself, and in order to retain them proclaimed freedom of conscience!!!—Much of the energy displayed by other worthies arose from their wish to get rid of rents and tithes, and to plunder the convents and abbeys.

Such were the foul practices by which the change of religion in French Switzerland was accomplished;—such the *energy* of Farel,—to use Mr. D'Aubigne's favorite phrase; and this scene of riot, fanaticism, and sacrilege, he terms a "glorious conquest." We are glad to have done with Farel, but his historian will give us a good deal of trouble yet. It is strange that ultra Protestants, who condemn the Crusades as the work purely of fanaticism, are always ready to applaud the extreme of violence and injury when exercised against a very large portion of their fellow Christians. Of course we are not liable to the charge of defending Romish errors, because we exhibit the workings of Puritan fanaticism as delineated by Mr. D'Aubigne.

M. N.

(To be continued.)

For the Churchman.

THE LECTERN AT TRINITY CHURCH.

Mr. Editor,—The "Christian Witness and Church Advocate" of last week, (June 5th,) in an editorial commendatory of the Reading Desk at Trinity Church, in this city, took occasion to speak of the Lectern, in a most original and remarkable manner. After very obligingly complimenting "her ministers" for avoiding "novelties," it mentions an arrangement which seems most satisfactorily to prove that "matters are carried to quite an opposite extreme to Puseyite extravagances; for, instead of having the lectern, from which the lessons are read, placed upon an ornamented cross, it is in the form of a '*spread eagle*,' mounted on a globe, which revolves on its axis! *We* should think it rather *out of taste* to place the image of a *bird of prey* in the chancel of an Episcopal Church, from whose bronze back the lessons are to be read out of God's holy word. This, however, is a *mere matter of taste*, and, unlike some other new things, does not involve any indications of heretical doctrine; and therefore, there is no very serious objection to it."

Now, out of charity, we will consider that these valuable artistic criticisms are merely the frothings of ignorant pedantry; yet the author of them should have had more charity for himself and his sheet, than to have protruded them upon the public. A few works on Church Architecture happen to be lying by us, and we would humbly beg leave to quote a few passages, which may serve to correct the impression that the above statements possibly have made. Yet it is a matter which rouses our astonishment and pity, that any one living in a city of learning, and at a time when so much is thought, and said, and done, relative to church building, should still show himself utterly ignorant of all the history, and authority, and symbolism of Gothic architecture. This editor descants in most eloquent and *prey, from whose bronze back the lessons are to be read out of God's holy word!*"—and considers the use of it as "*out of taste,*" and "*a mere matter of taste,*" and "*unlike some other* NEW *things,*" as though it were a matter decided by mere solitary and singular whim, and also of a very recent origin. However, we owe him many acknowledgments for having expressed himself satisfied, that it involves no "indications of heretical doctrine!"

The use of the Eagle for a lectern is known to be of great antiquity. In "The Antient Rites of Durham," p. 17, 18, we find that "at the north end of the high altar, there was a goodly fine lettern of brass, where they sung the Epistle and Gospel, with a great Pelican on the height of it, finely gilt, billing her blood out of her breast to feed her young ones, and her wings spread abroad, whereon lay the book. . . . . . Also there was lower down in the quire another *lettern of brass*, with an *Eagle* on the height of it, and her wings spread abroad, whereon the monks laid their books when they sung their legends and mattins, or at other times of service."

In a work, entitled "Anglican Church Architecture," by James Barr, architect, we read that the lectern is "sometimes employed for other portions of the service besides the Lessons; if used only for the latter purpose, and the Prayers are read from a place in the Chancel, it might be in the form of an Eagle with expanded wings supporting the sacred volume, and thus carrying, as it were, the glad tidings of the Gospel to the uttermost parts of the earth. 'The eagle-deck is delineated in the Louterell Psalter, a beautiful illuminated manuscript, written in the early part of the Fourteenth Century; the eagle being there represented as supported on a cylindrical shaft.' It is usually made of brass, and sometimes of wood—but the former should be adopted if possible," &c.

With regard to the appropriateness and general usage of this design for a Lectern, a great deal has been written. William Durandus, in his "Symbolism of Churches and Church Ornaments," Appendix C., says—"Also the Gospel is read from an Eagle, according to that saying, 'He came flying upon the wings of the wind,' (Psalm xviii. 10). And the Eagle itself is covered with a covering of cloth or silk on certain Fasts, to signify the softness of the heart; as he saith, 'I will take away the stony heart out of your flesh, and will give you a heart of flesh.' (Ezekiel xi. 19.)"

In a Glossary of Gothic Architecture, published during the last year at Oxford, the Eagle is spoken of as in common use. After mentioning that brass lecterns may be seen in several chapels at Oxford and Cambridge; in Southwell Minster; Trinity Church, Coventry; Yeovel, Somersetshire; Eton College Chapel; &c., it proceeds—"A common form for brass lecterns, and one which is sometimes given to those of wood, is that of an eagle or pelican with the wings expanded to receive the book," &c.

The Rev. Geo. Ayliffe Poole, Incumbent of St. James' Church, Leeds, in his work "On the Appropriate Character of Church Architecture," after speaking of the proper position for the Lectern, says, "The Eagle is by far the most beautiful form for this part of the Church's furniture; and, as it has also abundant authority, *I need mention no other*. It is graceful, and standing on a pedestal, it occupies, in proportion to its use and splendor, but a small space. Instead of interposing itself, like some great square reading desk and pulpit, between the eye and the altar, it rather directs the eye towards the east, and forms in the general view, one of the subsidiary accompaniments of the more holy part of the sanctuary."

It seems to us quite a marvel where this artistic editor derived his knowledge of sacred architecture. His language is so bold and confident, so much after the manner of a learned architect, and a clear-headed satirist, that we confess we feel some modesty in bringing forward even the authorities just cited. The truth and spirit of his remarks, however, appear so unbecoming to a *Christian Witness*, and a *Church Advocate* that we venture to present them. In addition to the opinions we have referred to, perhaps future publishers of works on architecture would like to remember and record the comfortable and redeeming fact, that this species of Lectern "does not involve any indications of heretical doctrines, and therefore, there is *no very serious objection to it!*"

F.

For the Churchman.

ECCLESIOLOGICAL PICKINGS.

Mr. Editor,—I send you an extract from the Calendar of last week, which seems to contain a valuable suggestion. It is contained in a communication signed "A Layman," and dated from Hartford. That where oak can be obtained, and that, too, cheaper than imitations, the sham should be preferred, is unaccountable. Both *reality* and *beauty* are sacrificed in such cases.

"A Layman" might have connected with the point he treats of, another no less strange;—I mean the preference of brick to stone in localities where the latter is abundant. I have been informed of cases where, in villages rich in good building-stone, which could have been had for the quarrying, brick has been actually imported overland for several miles. No particular allusion is made to Connecticut;—hardly a village at the North is destitute of stone equal or superior to the material which old church-builders employed with such skill and honesty. Of course a great share of the blame rests on the mistaken idea that a church must be built of dressed stone.

The following is the extract alluded to:—

> *Mr. Editor,*—I wish to say a word to you about the practice of graining, in imitation of Oak, the inside wood work of our Churches. I know of no reason why the Oak itself should not be used. White Oak, if clear from knots, and not cross-grained, is much easier worked than is commonly imagined; it is susceptible of a fine polish; and, if rubbed with boiled linseed oil, and afterwards varnished, presents an appearance which the imitation can never equal. Oak, treated in this way, acquires a richness, that, to me, is beautiful; the grain, or curl of the wood, is well brought out, and time adds to the darkness of the color. A chair of White Oak, in which I now write, has much improved in appearance since first made, but little more than a year since: and for the richness of its color is not to be equalled by any specimen of imitated Oak in this city.
>
> Now in most parts of our State the Pine has been nearly cut off, and Oak is by far the most abundant. Almost every farmer has some fine White Oaks growing upon his farm, which, sawed into boards, would make excellent stuff for pews, and other work in a Church; but, instead of this, which is near at home, how common is it to send a team to Hartford, or some other place, for pine lumber, which has to be carted, it may be, thirty or forty miles, at great expense, and, when finished, is, after all, but an imitation. "Far fetched and dearly bought," may be applied to this operation. The Oak is near at hand, and much of it would probably be freely given by the Parishioners; it is not more costly than Pine, and, if obtained in the vicinity of the Church, would, I think, be cheaper; it is [illegible] requiring renewal, it grows darker by age, presenting a richness of appearance, and solidity, that cannot be equalled. Furthermore, it is real, and in a place where every thing should be what it pretends to be, this is of no slight consequence. Perhaps no one thinks about these matters as I do, but I throw out these suggestions for those who are interested in these things, whether as to taste, and in most cases as to economy, the real Oak is not to be preferred?

While writing I may as well say something about a specimen of the ecclesiological ability of the "Christian Witness." Doubtless the commendations which that journal, in its last number, gives Trinity Church in this city, for the return to the good old usage of a reading-desk, are sincere enough, but it is evidently a zeal without knowledge. More than one discerning person, I have reason to know, has already remarked and lamented the incorrect arrangement by which a desk has been placed without the chancel of Trinity, and facing the congregation, but no person of competent architectural information would imagine that this was the only plan besides the equally incorrect one of saying Morning and Evening Prayer at the altar. The question is one of architectural propriety merely, and while prejudice like that of the Witness anchors a certain section immovably to their large reading-desks, it is not strange that others should equally lose sight of the true arrangement, and banish every thing like one. The true plan undoubtedly is a stall-desk on the epistle side of the chancel; and besides, there can be little doubt that it is an arrangement which would give satisfaction to all sides.

What most plainly evinces the little information on such matters which prevails, is the remark made by the "Witness" on the lectern in Trinity Church. He calls it "*a spread eagle,*" and thinks it "rather out of taste to place the image of a bird of prey in the chancel of an Episcopal Church, from whose bronze back the lessons are to be read out of God's holy word. This, however, is a mere matter of taste," &c., concluding that "there is no very serious objection to it." One might extract considerable amusement from this: my object, however, is only to inform the "Witness" man that it is something more than a "matter of taste," viz., a matter of precedent; and that there is quite as much authority for eagle-lecterns in a Pointed Church as for altar-screens or tablets for the Commandments,—that for the latter, by the way, being none at all. The very account of the consecration, which he copies into another part of his paper, informs his readers that the article in question is copied from one in the parish of Lynn, and an ancient specimen. If we are to build pointed churches they must be fitted and furnished as pointed churches in all essentials. Why he calls it a Puseyite extravagance to read the lessons from "an ornamented cross," I do not know;—such a lectern would be quite incorrect.

I will call your attention to the fact how much Connecticut is in advance of Massachusetts, in the knowledge and appreciation of sacred art, and will further confirm it next week, if you have no objection, by some account of an article in the last Evergreen. I am sir, yours, &c.,

June 8, 1846. CAMDEN.

For the Churchman.

Mr. Editor,—Your contemporaries, the editorial cabinets respectively of the Episcopal Recorder and the Protestent Churchman, have got themselves in rather an awkward position towards two of their distinguished patrons and friends. These papers have been trying very hard to manufacture a little piece of public opinion, to the effect that the Churchman and its editor have lost all their influence. They might once have had some, but it is now gone. They can do nothing. They have become powerless. This has been very amusing to sensible men; and not less so because these doughty papers could not, nevertheless, prevent their envious feelings from oozing out in perpetual notices of that miserably fallen and contemptibly harmless hebdomadal. The editor of the Protestant Churchman—*Multi juncti in uno*—took pains to tell his readers that for his part he had given up perusing the Churchman spontaneously. He never opens it of his own accord. He manages however, to have a very convenient *friend* who *calls his attention* to about four or five numbers of it every month.

While thus these reverend and learned bodies are endeavoring to keep the "religious public" easy as to your having any remaining power to use influence or produce effect, lo! from different and widely distant parts of the republic, other sounds are heard. The Bishop of Illinois is horrified at the idea of your having the General Theological Seminary—all of it, trustees, faculty, and students—under your control, and by your "influence leading many to their destruction." The Bishop of Vermont piteously complains that your influence in his diocese quite outstrips his own. And these gentlemen must try to disturb the peace of the Church, and keep it in a flame, because they cannot prevent the influence of your labors in behalf of the truth and the right. With regard to those prelates, however, considerate men will reflect, that the first of them, (to say nothing about certain circumstances connected with his admission into the episcopate,) managed, in the course of a few years, to work himself out of his first diocese; and that of the respect and confidence enjoyed by the second, where he is best known, in his own diocese, which though small, is far from being undistinguished by intelligence, piety, and orthodoxy, himself bears witness in his public acknowlgement that a presbyter of another diocese has more influence in his than he has himself.

Leaving this essential difference between the aforesaid papers and prelates to be settled by themselves, and any who may respect their opinions, I take the liberty of whispering a friendly word in your ear, Mr. Editor. Be not too much elated by the compliment touching your influence which has thus amiably reached you from Illinois and Vermont. Do not think that you have all the power which in so Christian a spirit is attributed to you. Your influence is over enlightened minds. It is the influence of your principles, and of the ability to exhibit, maintain, and defend them, which it has pleased God to give you. It is just now in an especial manner the influence of law, order, and conservatism over the naturally united forces of ecclesatical tyranny and radicalism. It is the influence of the claims of the reasonable liberty and rights, wherewith Christ has made His people free, over efforts at their suppression and destruction. It is the influence of primitive, Catholic, and orderly views of the episcopacy over the papalizing tendencies manifest, as elsewhere, so now especially in Illinois, Vermont, and Massachusetts. Continue, my dear sir, to be as true as you are to the Gospel and the Church, and your influence will be continued, and by God's blessing increased; and good men will continue to rejoice in the happily increasing patronage influence, so exercised and so submitted to, as that which the Bishops of Illinois and Vermont would attribute to you, is as much beyond your reach in the circle which is now gratified and profited by your labors, as it is sunk by its meanness and wickedness below the thoughts of your heart.

Be of good courage, Mr. Editor. Many prayers are offered in your behalf. Story tells us—both inspired and human, both ancient and modern—that God sometimes allows the deepest darkness of humiliation, suffering, and sorrow to hover over His Church, when He is just about revealing the day-spring of His grace, mercy, and truth, to revive and cheer her, and speed her on her errand in the blessed cause of earthly peace and happiness, and of heavenly joy and glory. Be this the strengthener of our faith and hope.

ENDUNAMON.

For the Churchman.

Mr. Editor,—The reasons which you assign, in your remarks upon the letter of Bishop Chase, for rejecting the doctrine of transubstantiation, are certainly excellent, and I am not sure that there can be any more conclusive. If a doctrine is not revealed,—is not in the Scriptures—and is not the doctrine of the Catholic Church, it certainly can be imposed upon no Christian as an article of faith. But it has seemed to me,—perhaps erroneously—that for these very reasons, the appeals to reason and sense against the doctrine of transubstantiation, become allowable. The main question in dispute between those who maintain, and those who deny, this doctrine, is concerning the meaning of certain words of Scripture. Now if it be shown against a certain sense imposed upon these words, that it is unreasonable, and according to the clearest demonstration of our senses, impossible, why is not the argument conclusive? The right of our senses to judge in this matter at all, I know has been often denied; but if it be a matter cognizable to the senses, how and upon what principle can we forbid them to judge of it?

There is scarcely any subject upon which men seem to think more confusedly than upon the true provinces of reason and faith. But amidst all of the dispute, we can assuredly maintain, with Bishop Horsley, that "there are certain points concerning the nature of the Deity and the schemes of Providence, upon which reason is dumb and revelation is explicit; and that in these points, there is no certain guide but the plain, obvious meaning of the written word." The principle of the submission of all other faculties to faith, has, without doubt, been carried to an unwarrantable excess; and there was ground for the sarcasm of Hume: "To oppose the torrent of scholastic religion by such feeble maxims, as these, that it is impossible for the same thing to be and not to be; that the whole is greater than a part; that two and three make five; is pretending to stop the ocean with a bulrush." Far be it from any Christian to adopt a principle which should provoke such words as these even from the mouth of an infidel. The proofs upon which we receive the doctrines of the Incarnation, the Trinity, &c.,—which are acknowledged mysteries,—are as sure as if these doctrines were perfectly comprehensible to reason. The Scripture proofs of them can never be evaded; and in receiving them we but submit natural reason to supernatural. In opposition to all that the infidel or Socinian can say concerning them, we may oppose that fine and often-quoted saying of Locke's:—

> "Reason is natural revelation, whereby the eternal Father of light, and fountain of all knowledge, communicates to mankind that portion of truth which he has laid within the reach of their natural faculties. Revelation is natural reason enlarged by a new set of discoveries communicated by God immediately, which reason vouches the truth of, by the testimony and proofs it gives, that they come from God. So that he who takes away reason, to make way for revelation, puts out the light of both, and does much the same, as if he would persuade a man to put out his eyes the better to receive the remote light of an invisible star by a telescope."

And *vice versa*: he that would supersede revelation by reason is like him that would correct and improve the discoveries of the telescope by the natural sight.

But how stands the doctrine of transubstantiation in the light of these principles? That the proofs of it from Scripture are not unquestionable no man of any party can deny: the honest differences of opinion which have existed concerning it prove that; and the admissions of such men as Bellarmine, Suarez, Scotus, &c., put it beyond doubt. The whole controversy is simply about the meaning of the words of Scripture; and as the controversy itself shows that there is difficulty, a clear conclusion of reason seems admissible in determining the truth of an interpretation. Therefore when the Church of Rome declares, "that in the most holy sacrament of the Eucharist, there is truly, really, and substantially the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood," and that "under either kind alone, Christ is received whole and entire;" and when her sons say, with Thomas à Kempis, "there are many priests, and Christ is offered in many places," may we not with Jeremy Taylor, term these "impossible affirmatives?" or even with Milner and hundreds besides, regard the whole doctrine as "the most egregious absurdity that ever disgraced the human understanding?" This language is harsh to be sure, and more likely to anger than convince; but is not the substance of it the unavoidable conclusion of one who dares to reason at all upon the subject?

There is a view of the doctrine of transubstantiation which makes it suicidal, viz: that it is contradicted by those very proofs,—proofs divinely appointed—upon which Christianity itself rests. These are the evidences of the senses. See John xx. 27. Acts iv. 20. 1 John i. 1—3, &c. In other words, transubstantiation can never, from the constitution of our nature, be proved to us by any stronger arguments than those which will always lie against it. And upon what principle can we be required to believe one testimony of our senses in contradiction to another? The admission of any such principle strikes at once at the root of all certainty in belief: Christianity may be rejected with just as good reason as transubstantiation received: for the proofs of the one though written in characters of fire upon the broad face of the heavens, could never be binding upon us, if we were constrained to adopt the principles necessary to the reception of the other. And this reasoning seems admissible without at all incurring the imputation, of "presuming to measure the depth of divine Omnipotence by the short line of human reason." Fortunately, perhaps, men think less now than formerly of the ancient rule in religion: *Credo, quia impossibile est.*

W.

"W." takes the word *transubstantiation* in the Protestant (perhaps the only true) sense which assumes the *sensible phenomena* of bodies and their *substance* to be all one. We took the word in the Roman sense, which distinguishes the *substance* from the *sensible phenomena*, and by so taking it, we gain the advantage of distinctly denying the precise proposition which the Romanists affirm. *So understood*, however, transubstantiation cannot be said to contradict our senses, because it affirms nothing of which our senses are cognizant. Neither can it be said to contradict our reason, since it affirms only the withdrawal of one substance from certain sensible phenomena, and the substitution of another substance in its place; and no considerate man will affirm that such a change is impossible to God. All therefore that we can say, and certainly all that we need say, in opposition to the Roman dogma, is that it is not contained in Scripture, nor taught by Catholic tradition.

For the Churchman.

—it makes them "martyrs." You are making Dr. Tyng a great man by allowing your correspondents to bestow so much ink on him. Silence will kill him—notice of any sort keeps him alive.

Yours respectfully,

June 8, 1846. ROBERT COURT.

For the Churchman.

Mr. Editor,—Having been for many years a constant reader of your highly valued Church paper, I submit the following meditations on reading the enclosed extracts from the Courier, containing the minutes of the late Methodist Conference.

To the enlarged edition of the Methodist Catechism the following Questions and Answers may be added—

1. Who first christened newspapers?
2. Is there any impropriety in this?
3. Is it not a very sinful and wicked practice to christen horses and bells, as the Roman Catholics do?
4. Can you tell me, my dear child, who led the most solemn and impressive petitton ever heard in heaven? Yes, the venerable Bp. C.
5. What Christian body enjoy the privilege of having their transactions recorded in eternity?
6. Is this not a favor peculiar to our denomination?
7. When we part with our friends, is it certain we shall meet them, to be parted no more forever? Yes, certainly, if we are Methodists.

Your own judicious appreciation of the enclosed document will supply the balance.

Very respectfully, J. A. Y.

Camden, S. C., June 5, 1846.

From the account of "The General Conference of the Methodist Episcopal Church, South," held at Petersburg, Va., last May, which our correspondent has enclosed, and which is taken from the (we believe Charleston) Courier, and as reported for the Petersburgh Intelligencer, we have room only for the following extracts, embracing the passages to which he alludes:—

Mr. Evans offered a series of resolutions regulating the terms of the papers, showing how the editorial chairs shall be filled in case of vacancy, and christening the papers—the paper at Nashville is called "The Nashville Christian Advocate," the paper at Richmond, "The Richmond Christian Advocate," and the paper at Charleston, "The Southern Christian Advocate." For the papers at Nashville and Charleston there shall be an editor and an assistant editor, and for the paper at Richmond, an editor, who shall be members of such Annual Conferences as they may select, their salaries to be fixed by a publishing committee, and paid out of the proceeds of the offices.

* * * * * * *

Bishop Capers closed the services of the Conference, giving out the hymn commencing—

"Jesus accept the praise
That to thy name belongs,"

which was sung with the deepest feeling. This venerable man of God then led the members of Conference in one of the most solemn and impressive petitions ever heard in heaven, and the First General Conference of the Methodist Episcopal Church, South, was a body whose actions were enrolled on the pages of eternity.

For the Churchman.

Mr. Editor,—Truly to repent, constantly to speak the truth, boldly to rebuke vice, and patiently to suffer for the truth's sake, are the cardinal Christian duties presented to our notice, and for the faithful discharge of which we seek the grace of God, in the Collect for the Feast of the Nativity of St. John the Baptist. The principles and spirit connected with them are the very best in which we can offer the prayers recommended by the Convention, in behalf of our diocese. Devotion to the duties themselves, is the best service that we can render to the Church—the most effectual means of promoting its welfare. The change of heart, and consequent newness of life, in which consists repentance; truth, constantly spoken, so genuine as to come from the abundance of a heart filled and thoroughly controlled by the spirit of honesty, sincerity, and earnestness; such a confession of Christ before men as will enforce the rebuke, and be itself the strongest rebuke, of vice, and as will infuse Christian boldness in the cause of virtue; and such a thorough imbibing of the faith of the Gospel, in the assent of the understanding and the affections of the heart, as will be a constant, and as occasion comes, a sufficient preparation patiently to suffer for the truth's sake;—what greater blessing to the Church, than that these should characterize her ministers and members! Then might she humbly hope to be delivered out of all her troubles, to enjoy the healthful Spirit of God's grace, and to have poured upon her the continual dew of His blessing.

FAITH.

For the Churchman.

OUR FOREIGN MISSIONS.

Mr. Editor,—Would it not be well for our Board of Missions, at its coming session, to remodel our whole Foreign Missionary arrangements? Texas has become *in name*, what it was *in fact*, at its establishment, a domestic Mission. We hope that it will not *on this account* lose its interest. That part of China to which only access is granted to Christians, is made a Diocese by the Church in England, and a Bishop is to be appointed to its charge. There will be no longer need for Bishop Boone then in China.

In Africa, the Church there most sadly needs a spiritual head, and guide, and teacher. Many of those who feel a deep interest in Africa are quite disheartened, as they are informed, through the reports of the missionaries themselves, of the miserable heresy which they teach for Catholic truth. The last report of Dr. Savage affords cause for real grief, that one, like himself, so willing to devote his all to the service of his Master, should be so poorly qualified to instruct those benighted people, even in the nature of "Christian Marriage," as opposed to Polygamy. If the Board have confidence in Bishop Boone's orthodoxy, in these and other matters, would it not be well to transfer him from China, where he is no longer wanted, to Africa, where a Bishop might do much good? If this were done, I hope Dr. Barnwell's congregation in Charleston would not only continue their one thousand dollars per annum, but enlarge their contribution.

As to the Mission at Athens, this has already accomplished its work. A good school has been taught for many years—teachers trained capable of keeping up the school—the missionary is *well* provided for—receiving a large salary as Chaplain to the British Embassy—let this be discontinued.

Bishop Southgate seems usefully employed in conveying valuable information to the heads of the Churches in Constantinople, to enable them to resist the efforts of heretics from America in scattering heresy, and schism, and every evil way among the members of their respective flock—let him remain; only let him be called, "the Representative of the Church in America near the Patriarch of Constantinople," instead of "Bishop of Turkey."

These considerations are respectfully submitted to the Board of Missions, by one who is indeed and in truth A FRIEND OF MISSIONS.

From the Calendar.

WHAT IS OUR REAL DANGER?

"What care I for official sanction or authority descending through a long line of regular hands, coming from any channel or any antiquity, when there is evidence like this of the spirit of my Master?" —*Rev. Dr. Tyng.*

Such is the language, not of a Potts or a Cheever, but of one twice separated, by the Holy Ghost, to the work of the ministry, through the very "channel" which he thus abjures! Yea, such is the language of one whom the Prayer Book calls "a Minister of Apostolic Succession."—Such is the language of one, for whom a year ago many votes were cast to make a *Bishop* of Apostolic Succession! He uttered it, and more like it, amid the plaudits of Sectarians, where every vociferation of delight was an expression of contempt for the Church of after a distinct announcement [illegible] Priest? And this he did since, that he had *forever renounced* such minglings with Dissenters; and after a notorious Sermon in which he had preached doctrines to churchmen, directly the opposite of those which he now assures Dissenters are his convictions and principles.

With this despising of his Orders, he proceeds to couple a practical contempt of his Ordination Oath: and, in violation of a Canon, openly *mutilates* the Evening Prayer in a Moravian Chapel, and then preaches a charity Sermon in behalf of their Missions! Yet this Reverend gentleman is one of those who are peculiarly alive to the dangers of the Church, and who are ever warning the Laity to be on their guard against *innovations* and *irregular practices*.

With this simple statement of facts, we would remind our readers of the discipline, if such it can be called, to which several most estimable clergymen of opposite views in the Church have lately been subjected. They have been held up to scorn for doing what the Canons confessedly do not disallow. They have been made to suffer in a manner which no laws of the Church authorized. So long as this is done, and such glaring violation of the Canons and such manifest denial of the principles of the Church, as noticed above, are permitted to pass uncondemned and unnoticed by our Ecclesiastical authorities, are we not straining at a gnat and swallowing a camel?

In view of such facts we ask, Where is the *real* danger of our Church? Who are *really* alive to its spirit and doctrines? Where is discipline most needed? Who are the disorderly? Who bring us into contempt with "other denominations?" Who bring themselves into contempt among honest Dissenters? We happen to know that, when the Rev. gentleman had concluded the speech to which we have referred, a Presbyterian Divine said to a friend—"I really feel a *contempt* for the honesty of such a person: if he is honest in what he tells us, he is *dishonest* in continuing a Churchman." And this remark was followed by another, expressive of respect for those who, however erroneous in his way of thinking in their views of duty, are Churchmen because they do care for "authority descending through a long line of regular hands."

Learn what is the end and design of the Lord's Supper, and what are the parts and nature of it. Now the end of this sacrament is, to be a solemn commemoration of the sacrifice of Christ by His death, until he come; that the Church may, as it were, see His body broken, and His blood shed, and behold the Lamb of God that taketh away the sins of the world.—*Christian's Manual.*

Be not easily discouraged, if your prayers are not always answered so soon as you could wish. Though God may seem to slumber for a while, either to prove your faith, or punish your past neglect and disobedience; His mercy will surely awake at the last. It is a special part of His divine character, that He heareth the prayer of all flesh that cometh to Him; and though He may leave the tempest to its fury for a time, to convince you of your helpless state, when left to yourselves, yet be assured He will hear you at the last, and not suffer you to perish forever. And if your ability is but small on some occasions; if your prayers are neither so rich and abundant in their matter, nor so warm and devout in their manner, as you could desire; only endeavor to reach some farther degrees of perfection, and the divine mercy will not be severe in remarking your present defects. You have to do with a Master who is kind and compassionate; who once said to His faulty disciples, in a way of indulgent extenuation, "the spirit is willing, but the flesh is weak." You have not such an high priest as cannot be touched with the feeling of your infirmities; but One who is well acquainted with your inmost frame and constitution, and will make all favorable allowances for that weakness with which you are encompassed. —*Christian's Manual.*

The Churchman.

NEW YORK, SATURDAY, JUNE 20, 1846.

FLOYD SMITH, General Agent, No. 12 John-st. up stairs.

Bishop Chase's Second Letter to the Bishops of the Protestant Episcopal Church in the United States.—We have placed this document, which has just reached us in the form of a Circular, in another column, that we may give to it, so far as in us lies, all the publicity which its contents demand.

The occasion of this Letter is the conduct of the students in the General Theological Seminary in New York, who are in the habit of attending and receiving instruction from a *suspended Bishop*.

This conduct, it seems, has received the sanction of the meeting of the Board of Trustees in June last, though disapproved of by the Professors of the Seminary, on the ground that the suspended Bishop, though deprived of the exercise of all Episcopal and ministerial functions, is a "Professor still."

The object of Bishop Chase's letter is both to inquire into this extraordinary state of things, at which the Bishop remarks with great truth and justice, nine-tenths of the Church throughout the land feel scandalized, and *what is to be done?* and to effect, if practicable, that the practice of the shepherds of Christ's flock, on points of discipline common to all, may be informed.

We hope that this shameful matter will attract the attention of the members of the Board of Trustees, and that the members from other Dioceses than New York, will make it a point of conscience to be present at the annual meeting in the present month, and wipe off this disgrace from the Institution.

At any rate we trust that a majority of our Bishops will take the same firm and noble stand with our venerable Presiding Bishop, and make it known as their "fixed resolution that no minister, no candidate for the ministry shall receive the Episcopal approbation required by Canon, who cannot bring testimonials freeing him from the suspicion of having attended the instruction of a Professor suspended for immorality and impurity." —*Southern Churchman.*

We said but little of Bishop Chase's "Second Letter," &c. in order that his friends might allow it, if they chose, to pass into oblivion. But this, it seems, is not their wish. They are not ashamed of the letter; they commend it, and desire to see its suggestions adopted and carried out.

We have already referred to the publication of this letter as a matter of indecent haste. It is more than that; it wears at least the appearance of a design on the part of the author to brow-beat his brethren—in a way, by the by, to which his office gives him no right—*in the face of the world*; thus, as it were, daring them to say aught to the contrary of his *dictum*, and inviting the prejudices and passions of the people, and stirring up the ungodly influences of infidelity, heresy, and schism, to bear upon the Bishops in their consideration of this renewed specimen of quasi-metropolitical claims. If this were not the secret object, why was the letter allowed to be published? We mistake, however, some at least of our Right Reverend Fathers if their fidelity to an anti-papal Church does not lead them to imitate St. Paul when he thought that St. Peter was to be blamed; however inconsistent this with the claims of St. Peter's fancied successors, or of those *whose heads would be turning over their shoulders to Rome with longing eyes for like prerogatives.**

Of the moral claims of Bishop Chase's letter on the respect and confidence of the friends of truth and fairness, Professor Turner's letter published in our last gives a very just view. From this letter the Southern Churchman may learn that the conduct of the students in the matter referred to, has not been sanctioned by the Board of Trustees, and that Bishop Chase has not had the authority of the Professors of the Seminary for saying that it has been disapproved by them.

Bishop Chase's letter is also (and it is difficult to conceive that it was not intended to be) a public censure of some of the Bishops by one who has no authority over them. With that gossipping, mischief-making busy-bodiness, which Professor Turner so well deprecates, whereby "almost all ecclesiastical matters, however private in their character, are now dragged with unprecedented eagerness into the public arena," the Protestant Churchman, true to its unenviable reputation, announced the fact that young men having the ministry in view, were visiting Bishop Onderdonk at his house. Other gossipping papers gladly caught it up; and thus the end proposed by Bishop Chase in his dignified and Christian project to "have spies in New York to watch the doors of a certain man's house," was effectually answered. Of course Bishop Chase must have known, six months ago, that every Bishop of this Church, having candidates in the Seminary, was aware of these visits to Bishop Onderdonk. Each bishop knew his duty in the premises; and one who duly appreciated his relation to his brethren as nothing more than their equal, would have respectfully left to each the decision as to the course required of him by duty and propriety. But this suits not "our venerable presiding bishop." As if he were the Principal of the order, he must present the subject to the bishops to signify his will and pleasure as to what should be done; with of course his official reproof if they have acted on other grounds.

But the most offensive feature in the letter is the remedy which it proposes. The thing complained of, though contrary to no law, is treated as a crime, and all candidates for the minisiry are to be held guilty until they can bring proofs "freeing them from the suspicion" of it. And this proposition which ought to excite the disgust and indignation of every freeman in the land, comes from a bishop who is under an oath to administer the discipline of the Church according to its canons, and is lauded and seconded by a journal in Virginia, which at the same time expresses the trust "that a majority of our Bishops will take the same firm and noble stand."

This same journal, thinking that a majority of the Trustees of the General Theological Seminary will fall in with the views of Bishop Chase, expresses the hope that there will be a general attendance at the approaching meeting of the Board. We hope so too. The General Seminary is the only institution in which our Church at large is fairly represented, and we earnestly desire that the meetings of its Board of Trustees should be fully attended.

For the peace and quiet of the Church we could wish that Bishop Onderdonk's case might remain exactly as it is until it can be brought to the cognizance of the only body competent to make a right disposition of it, the General Convention, the Supreme Council of the American Church. From motives of delicacy he has discontinued his services at the Seminary, and while he is left unmolested we have no wish that he should be invited to resume them. Whatever deficiency may be thus occasioned in the instructions of the Seminary, may be effectually supplied by a very natural and by no means onerous expansion of the departments respectively of Systematic Divinity, Ecclesiastical History, and Pastoral Theology. The good of the Seminary cannot be pleaded, nor if it could would the plea be just or honorable, in favor of any measure which, by aggravating Bishop Onderdonk's case in the eye of the Church, would be an act of injustice and injury to one who, as a Professor, has for years given his services gratuitously to the Seminary. It seems to us therefore, that a regard both for the peace of the Church and for simple justice to Bishop Onderdonk would make it desirable for the Trustees to have no action on this case. But if the enemies of Bishop Onderdonk will persist in pursuing him, let them beware of consequences which they do not anticipate: for it is by no means impossible that agitation of the subject on the part of the minority of the Trustees may lead the majority to relieve Professor Onderdonk of the commendable delicacy which led him to discontinue his duties—duties which have no necessary connection with his episcopal, diocesan, or clerical functions—by sanctioning or requiring their resumption.

We have no wish to advocate any measures that have the appearance of undutifulness to the supreme authority of the Church. What we ask, and what we have asked from the first, is that Bishop Onderdonk be allowed to remain in unresisting submission to the consequences of an act of a judicatory of the Church. But we also ask that these consequences be left exactly as that judicatory had a right to create them, without the addition of any privations, disabilities, or sufferings which they do not necessarily involve. Nor is this request prompted by the mere impulse of personal attachment, but by a deliberate and conscientious conviction that the peace, purity, and prosperity of the Church, the equal administration of justice, and the dearest rights of her ministers and members in all future time, require that the great principles involved in Bishop Onderdonk's case should be thoroughly investigated and equitably adjudged; and that to this end all the accidents and consequences of that case should remain exactly as the court has caused them.

The aggravations of the case, and the sufferings which it involves by means of the aggressions of private malignity, injustice, and calumny, can only be met by exhibiting them in contrast with the professions which their abettors may make of Christian principles and character. But when these gratuitous injuries are attempted in bodies which have no proper cognizance of the case, it will of course be the duty of Bishop Onderdonk's friends to avail themselves of the constantly increasing light thrown on the merits of his conviction and punishment by the opinions of the ablest jurists in the country; by the workings of sound and upright common sense in the most intelligent, moral and religious portion of the ecclesiastical and social community; and by developments of facts, circumstances, and *characters*.

The friends of Bishop Onderdonk are not unprepared to meet the case under these and cognate heads, and they fear not the result on virtuous, truthful, and pious persons. As, however, no very important and final decision can be made before the meeting of the General Convention, they are by no means desirous to volunteer the necessary agitation and exposures for any partial purpose. They are willing to hope that, by the sacred influences of the Holy Ghost, the hearts of the members of the next General Convention may be so moved in the cause of truth, justice, and charity, that the evils of such agitation may be avoided, and the whole matter be brought to the conclusion which will most conduce to righteousness and peace, to the removal of strife and dissension, to the glory of God, the true welfare of the Church, and the spiritual and eternal interests of her members.

We have been favored by a gentleman of this city with the following extract from a letter lately received from an Armenian who resides in Constantinople. The gentleman referred to and his Armenian correspondent are both merchants, and in no way connected with our mission:—

"CONSTANTINOPLE, March 23, 1846.

"On my arrival at Smyrna, a friend of mine informed me of the expelling of the Evangelical Armenians out of the Armenian Church, their mother. At first he asked me in this manner: Have you heard of the persecution of the Evangelical Armenians? No, I have not; when did it happen? Lately, above two months since. Afterwards he related to me all the circumstances. As soon as I arrived at Constantinople I went to our excellent Patriarch, and asked his Excellency if he persecuted the new sect. His Honor assured me he did not. The Christian Church does not persecute, but pronounces the curse of divine authority, said he. His Holiness the Patriarch, our spiritual father, called them to him for exhortation not to follow the missionaries. All of them but about thirty returned to the bosom of their Church, and asked pardon of the Patriarch for their going away to the missionaries.

Those thirty persons who still continue to go to the meetings of the missionaries are put out of their church, houses, and occupation. The missionaries hired three houses for them, and give them salaries for not leaving them. These persons do not follow the missionaries for religion but for their salaries."

We give also, according to promise, a short communication of the Armenian Patriarch to the Editor of the "Journal de Constantinople," which appeared in that journal of April 11th, and has been translated for the Churchman:—

Very Honorable Sir,—Sometimes news is spread in Constantinople which causes conscientious men, if they believe it, to form false opinions, and to pity persons who have no need of compassion.

Such are the unfounded reports which now circulate with regard to the new sectaries, viz. that they are persecuted, have lost their peace, are whipt, beaten, and subjected to much ill treatment. The fact is, that some interested persons, seeing that for some time past our spiritual counsels, and religious exhortations, reclaim them to the bosom of the Church which they have renounced, and that consequently the number of their followers, (multiplied a hundredfold to make themselves appear strong,) is reduced to fifty or sixty individuals, comprising men and women, adults and children; these people, we say, permit themselves to spread all kinds of calumny. Without fear that their deceit shall be discovered to their confusion, they do not cease to represent us to the credulous as a man having neither prudence nor mercy, and as a stranger to every rule of propriety. According to their authority we would have solicited government for a sentence of banishment, and on this occasion have received a lesson on religious liberty, and been told that no persons must be exiled or persecuted on account of their faith.

Of this, indeed, I am well aware; and if these people would use their liberty only for themselves, and in such a manner as not to harm others, I should have nothing to say; I should only exhort my sheep unceasingly to preserve their faith pure. But in introducing themselves into the Armenian nation they lead astray the minds of others, and become the cause of disorder. It is this that has obliged me to denounce them to the public, in order that all may be on their guard, and have no intercourse or communication with them. I do nothing else, as the two ordinances published by me upon this occasion, prove; I have done nothing more, I repeat, and I have nothing more to do.

That the prohibition to communicate with the Armenians will be an injury to the new sectaries is the result of the observation of my ordinance; but I am not obliged to think of these consequences; I ought only to do what the Holy Scriptures and ecclesiastical rules prescribe on this head; therefore I cannot permit my flock to have any further intercourse with these people.

I salute you in the Lord,

MATHIEU,
Patriarch of Constantinople.

But what sets this matter in the clearest light is a letter of the Armenian Patriarch to Bishop Southgate, for which we are indebted to the Christian Witness. After these statements the charge is seen at once to be nothing more than an ebullition of the spleen of certain Calvinistic "missionaries," who have discovered that the Armenian Patriarch understands the Bible much better than they understand it themselves. It is very creditable to Bishop Southgate that he has kept himself wholly disconnected from these missionaries, and sustained the Patriarch in his efforts to preserve his flock from their depredations:—

LETTER FROM THE ARMENIAN PATRIARCH TO BISHOP SOUTHGATE.

Honored and Rt. Rev. Friend:—Agreeably to your friendly and kind inquiries, I will endeavor to explain what I have really done in accordance with the existing Canons and customs of our Church, with regard to those who have separated from it. As is well known to your reverence, from the earliest period of Christianity to the present time, such persons have frequently appeared, who, not content with separating themselves from the Church, brand it also as idolatrous, and forsaking their proper business and avocations, presume to tempt others to abandon it likewise; so that every one might become, as it were, an independent apostle and bishop; in short, that without receiving spiritual authority from the proper dispensers of it,—without the ordination of any bishop,—without following or being instructed in the Holy Scriptures,—without even the requisite degree of spiritual information for the necessities of their own state,—they should nevertheless assume to themselves such high and important functions. You know well that such a thing cannot occur without disastrous results. If a man, scarcely instructed in the things necessary for his own salvation, intrudes into the sacred offices of the Church, what must the end necessarily be? (1 Tim. i. 3, 5.) "If a man know not how to rule his own house, how shall he take care of the Church of God?" The ordinary result of such things to those who attempt them, is sufficiently evident. It was not to every man indiscriminately, but only to his ordained disciples that St. Paul wrote, when he earnestly commanded them most heedfully to take care of the Church. (1 Tim. i. 3.) "Charge some that they teach no other doctrine." (See also 1 Tim. i. 6—11; 2 Tim. iv. 2—8.) "A man that is an heretic after the first and second admonition reject." (Titus iii 10.) "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds." (2 John x. 11.) And it is known to your reverence, that it has been by the exercise of such diligent care, that the Church of Christ has maintained her existence to the present time.

Trusting that I may not give you too much trouble, I will proceed in my narration. But I cannot forbear here calling to mind the age of our holy father Gregory, the Illuminator, (about 1546 years ago,) from which period to the present, our Church, frustrating the efforts of those who desired to subvert her, has ever preserved her rights and ceremonies inviolate and illustrious. Ever maintaining her unity, she has furnished thousands of martyrs to the sacred truth of Christ; and opposing his holy gospel to the attacks of infidels, she has endured, immoveable as an impregnable fortress. Armenian history testifies to this her character; and the recent French translation of the History of the Vartanian Dynasty, by the Vartabed Elisha, renders this historical testimony easily accessible. But whence was it, let me ask, that so many innocent persons hastened willingly unto death, as unto a joyous banquet? It was from their ardent love for Christ alone. And who were they who planted in our Church that fruitful seed of love? They were none others than the bishops and clergy, who, unmindful of their own ease, and careful only for the Church, constantly encouraged, by every means in their power, the people who suffered with them in prisons, in torments, and in bonds, steadfastly to hold fast the holy gospel. Remembering, then, such animating examples in the times gone by, I cannot but indulge a sanguine expectation, that those who now labor to subvert the Church, will never be able to succeed, (Mat. xvi. 18,) for our Lord is with her even unto the end. (Matt. xxviii. 20.) This being so, must not the desire of scattering and dividing the Church be futile? Without doubt those will be scattered, among whom each one's faith is diverse and peculiar to himself, (Luke xi. 17;) and hence it can only result, that among such, the love which Christ commanded will be turned to hatred, and peace to confusion and strife. But St. Paul saith that without love every thing is vain. (1 Cor. xiii. 2, 3.)

To make my object in writing to you still more clear, I will endeavor more fully to comply with your desire. Our Armenian Church receives and approves the gospel; and not only does it place no obstacle in the way of its being most diligently perused, but it also counsels, exhorts, and enjoins the same. In our schools it is one of the appointed and indispensable studies of those who have advanced to a knowledge of grammar. And from this very importance which you hereby see that we attach to it, we feel bound to hold it a most necessary duty to give the gospel to those who have never received it. (Matt. xxviii. 19.) "They that are whole need not a physician, but they that are sick." (Luke v. 31.) It is a matter of great astonishment to me, that while those who separate themselves from our Church, confess that we both read and diffuse the gospel, they should yet desire to separate others also, upon the pretext of affording them free access to that which they admit is found, read, and preached in their Church. Whence can have arisen such a course of action as this? Can such a hostile spirit have been acquired from reading the gospel, which they so strenuously profess to do? Moreover, the Armenian Church, besides receiving the gospel of Christ, recognizes him alone as her Saviour and Head. Those, therefore, who calumniate her, are guilty also of calumniating Christ her Head. (Eph. v. 23.) We have no other reply than this, to make to our calumniators; nor can we suffer them to pursue with impunity their hostile course, while, at the same time, we pray continually for them, that they may return to the unity of the Church. They wrongfully abuse us, in saying that we torture, persecute, and tyrannically oppress them, for [illegible] than fulfil our Lord's own words. (Matt. xviii. 17.) I feel bound in reply to your inquiries, to say what I have really done; and it is indeed as I state. I have warned my people not to be united with them, not to salute them, and not to receive them into their houses. (2 John, 10.)

It is now about two years and a half since I have been invested with the patriarchate; and during this period, I have called these people to me, one by one; I have given them counsel, I have assisted them in their miserable poverty to the extent of my ability. Many have been persuaded and convinced; and confessing, even under their own seal and subscription, that they were in error, have again been received into the unity of the Church. Of such, there are about 150 in Constantinople, leaving only some thirty or forty who are still in a state of separation. In other places, also, they have been diligently inquired after, but are scarcely sufficiently numerous to be worthy of mention. The bishops, however, have received commands to maintain a careful oversight throughout their respective jurisdictions, and to inform the Church if any should prove refractory. And thus scarcely counting myself to have fulfilled my proper duty, I shall still endeavor henceforth to perform it, not looking to man, and enduring every calumny; remembering that awful word which God spake by the mouth of his prophet Ezekiel, (xxxiv.) and that fearful command, also, of Christ to the householder, not to sleep, but to be watchful, that the thief enter not, (Matt. xxiv. 43.) With such counsels did I admonish the priest Vertanes, of Nicomedia, exhorting him that he should not separate from the Church,—that he should not deny the vows which he had made in the face of the congregation, and to which the Holy Ghost was witness,—that he should not prove an injury to the whole Church of Christ,—that he should remember that Holy Witness, who, though invisible, was yet present at his ordination, nor suffer such remembrance to fade from his mind,—and, in fine, that he should not become obnoxious to eternal wrath. But my efforts were in vain. Loving his body more than his soul, he incurred the weight of that dreadful wrath. All this may be understood from the sentence of excommunication which I have published. It must be evident to all who love the truth, that such a man cannot be a Christian. It is but too evident, that, hearkening to the suggestions of the flesh, he was unable to control his carnal and worldly desires; and this indeed was the true cause of his separation from the Church. How, then, could I entrust my people to one who, being externally indeed a priest, a servant of spiritual things, within is a servant of the flesh; clothed outwardly as a sheep, but a wolf inwardly? (Matt. vii. 15.) And to preserve my people from such, as is evidently my bounden duty, I have warned the Church against him, and such as follow his example. Never have I, according to their calumnies, bound, or beaten, or inflicted bodily injuries upon them; but, obedient to the Canons of the Church, I have only not neglected what they enjoin.

It is in vain that they accuse us of falsehood. Does not the very petition itself which they presented to the government prove what I have said, and betray the falsity of their calumnies? For if what they have there written were true, would not the government have punished us? And is not the character of the separatists sufficiently evident from this fact? There they asserted that their desire was to escape from the worship of pictures, and the necessity of recognizing the power of the priest to forgive sins, as if this was the sole cause of their separation. I am the more surprised at this, for when has our Church ever invited her people to adore pictures, or to trust in the priestly power for the forgiveness of their sins?

Leaving the judgment of this point to those who are informed and love the truth, I shall hasten to conclude my communication. I shall not forsake my duty. Pardon the trouble which I have given you, but I could not be silent at these attempts to injure the unity of the Church. I shall adopt no other course than that which I have already pursued towards the calumniators of our Church, which confesses Christ as its Head. It were better for such persons to bind their calumnies about their necks, and cast themselves into the sea. (Matt. xviii. 6.) I will refer to the words of St. Paul: "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel, which is not another, but there be some which trouble you, and pervert the gospel of Christ: but though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed?" Here the apostle, to show how momentous are his words, declares that even an angel who brought in another gospel, should be esteemed accursed. You have seen, then, what I have done; and besides this, God forbid that I should do any thing else. How is it tyranny to endeavor to obey the holy gospel, and walk in the way which it enjoins? If they have called this oppression, they will do so again. I have shown in this letter what I have done, and how I have labored for those who have separated from the Church, that I might, as far as I was able, satisfy the friendly desire of your reverence; and believe that I shall always pray for you and for the perpetuity of our friendship.

MATTHEW, Archbishop,
Patriarch of Constantinople.

Armenian Patriarchate, March 3, (O. S.) 1846.

We cheerfully insert the annexed extract, and commend it to the attention of our readers. Mr. Grigg has been very successful in a like field of labor in a neighboring city, and will, we trust, be encouraged to persevere in the labors on which he has so zealously entered:—

CHURCH OF THE CRUCIFIXION, NEW YORK.—The Wardens and Vestry of the Church of the Crucifixion of the City of New York, respectfully represent to the Protestant Episcopal community of said City, that in the month of May, 1845, the Rev. John Grigg, with the approbation of many of the Clergy thereof, volunteered his services as a Missionary at large in said City, with the view of establishing a new Free Episcopal Church in some suitable location, which Divine Providence might point out; that in pursuance of such laudable intent, he visited several hundred families between Canal and Amity, Chrystie and Green streets, many of whom were not attendants at any particular Church, and recorded upon his list at least 250 families, who manifested a willingness to become his parishioners. Several gentlemen desirous of promoting so beneficial an object, united with the Rev. Mr. Grigg, and procured a convenient room in the Lyceum, 563 Broadway, where public worship was held for the first time on the 2d Sunday of December last, and where it has ever since been continued every Sunday morning and evening.

On the 12th of January, of the present year, the male attendants of the Parish having taken the legal preliminary measures, met together and elected the Wardens and Vestry of the Church of the Advent of the City of New York, who subsequently chose the Rev. John Grigg, Rector of the same, who accepted the invitation and generously volunteered his services until the 1st of the present May, he depending for support upon the subscription he had raised the antecedent year as a Missionary at large.

Having but lately heard that there was another Church of the Advent, in this City, organized about 18 months ago, it became our duty to reorganize; and at a regular meeting duly called for that purpose on the 4th inst. a new Board was elected under the name of the Church of the Crucifixion of New York, of which the Rev. Mr. Grigg was elected the Rector.

Within the space of five months the Rector has obtained about 30 communicants, and the number promises to increase.

The acting Bishop of the Diocese has confirmed 12 adults, and more than 20 others are preparing for this ordinance. Six adults and 14 infants have been thus far baptized, and many families are preparing for this Sacrament. The number of worshipping attendants varies from seventy-five to four hundred.

A neat Communion and Baptismal Plate has been procured—the room has been very neatly fitted up, and we are favored with a rich toned Organ and excellent Choir. A Sunday School of about 12 teachers and 75 scholars, meets every Sunday afternoon at 2 o'clock, and promises to be very flourishing could more efficient teachers be procured.

Since the removal of the Church of the Ascension from Canal street, there is no part of the City that presents so large a field of usefulness; and we hope the time is not far distant when Episcopalians will establish in this district a spacious edifice for Divine Worship, that may collect together all the unlocated families in this part of the City.

Allow us then, as we are few in numbers and limited in means, and as we have numerous expenses to incur for this year, to solicit our Episcopal friends of the Clergy and Laity, to aid us in a pecuniary way according to their ability, not only to give permanence to this intended Free Church, but to reward the praiseworthy efforts of our efficient beloved Pastor, who has so devotedly labored in this difficult undertaking. We hope we shall not ask of you in vain. Every gift, however small, shall be faithfully appropriated towards the interests of the Church.

In the meantime we would solicit all not otherwise located, to attend upon our services and to aid by every means within their power, so that we may be enabled to realize the fruits of our prayers and exertions.

Signed by order of the Wardens and Vestry of the Church of the Crucifixion.

JOHN GRIGG, Rector,
FREDERICK DIBBLEE, Warden and Ch'n.,
AUGUSTUS T. NEWELL,
ERASMUS D. FOOTE,
Executive Committee.

P. S. Will you please send your donation with your name appended, which will be thankfully received either by the Rector, 177 Prince street, Frederick Dibblee, 9 Nassau street, A. T. Newell, 597 Broadway, or E. D. Foote, 416 Houston street.

New York, May 29, 1846.

We are requested to state that the announcement of Mr. Sparks as publisher of the National Press, in our last paper, was made by the editor of that Journal, while arrangements were making for the purpose. As they have not been effected, the paper will, as heretofore, be under the direction of its present editor and proprietor.

INTERESTING INTELLIGENCE FROM CONSTANTINOPLE.—At a meeting of the managers of the New York Protestant Episcopal Tract Society, held June 9th, 1846, the Corresponding Secretary read the following letter, received from the Rt. Rev. Dr. Southgate, American Bishop at Constantinople:

CONSTANTINOPLE, April 6, 1846.

REV. E. N. MEAD, CORRESPONDING SECRETARY OF THE PROTESTANT EPISCOPAL TRACT SOCIETY.

Rev. and Dear Sir,—I am now able to report to you some good progress in the use of the donation from your society, which I acknowledged in my letter to Mr. Butler of Dec. 6th. I had then in MS. an Armenian translation of Bishop Seabury's Sermon on Christian Unity, which was prepared by an Armenian under the supervision of the Rev. Mr. Miles. I afterwards showed the translation to the Patriarch and left it with him for his perusal. He returned it after a few days with his approbation, but recommended a second revision of it, in order to bring the style nearer to the Armenian idiom. For this purpose he introduced me to a learned Armenian, who undertook and completed the revision, which consisted merely in changing the structure of some of the sentences without at all altering the sense. I then again presented it to the Patriarch, who, after examination, expressed his cordial approbation of it, and recommended it for publication. It was printed by an Armenian, and is now just out of press. I have struck off an edition of 500, most of which are now distributed among the Armenian booksellers for sale. The whole cost of translating, revising, copying, and publishing, has been 550 Turkish Piasters, or about 23 1-2 dollars, not quite one fourth of your donation. Doubtless a considerable portion of this will be returned by the sales. I have thought best to put the price somewhat lower than cost, and many copies must be given away, particularly to the clergy. I have sent five to your society, *via* Smyrna and Boston, thinking that they would be glad to see a specimen of this first fruits of their society.

I have every reason to hope that it will do great good. It is singular—may I not say providential?—that after having selected this Tract some three years ago for publication, I should now be bringing it out at a moment of intense interest, and amidst a state of things for which it would seem to be specifically intended. And yet I had no thought of such an issue as is now presenting itself in the Armenian Church, and the Tract has been published in the natural course of events. I allude to the recent attempt to create a schism in the Armenian Church, of which you will doubtless have heard before this reaches you. If that attempt were merely an effort to destroy the unity of the Church, it were greatly to be deprecated, unless it were a return to primitive truth. But when it is, as I believe it to be, an essential departure from Scriptural doctrine, and an utter violation of Apostolical order, it is cheering to have it in my power to raise a voice against it, though it be the voice of one departed. Little could the first Bishop in our American line have dreamed that after his death he should speak to hundreds of Christians in a distant land, in a strange tongue, and after the lapse of half a century. Yet so it is: and never while he was yet living, could his words have been more timely or more appropriate than now and here. I hope that they will do good—I believe that they will. It is not yet time to know the result, but the few opinions which I have heard from Armenians who have read the Tract have been cordial and strong in its favor. I will mention one, as it may serve to show you what has been the ancient impression here in the East concerning us. Said a good lady, an Armenian of high family, on reading the Tract, a day or two ago, "These people must after all be Christians, for these are really Christian sentiments—this is true doctrine." She meant to say, that she, in common with thousands and tens of thousands of Mussulmans and Christians in Turkey had always regarded the English and Americans as infidels—"*dinsiz*"—"without religion." This, alas, has been the common impression. I am pleased to see how readily a better belief concerning us is received, and how glad our Eastern Brethren are to learn that there is really an "Anglican *Church*," with a pure faith, a primitive ministry, a reception of the Nicene Creed, a liturgy, &c. Almost every ecclesiastic with whom I have conversed, has, on learning the character of our Church, insisted strongly on the necessity of a Treatise concerning it in the Oriental languages. Such a Treatise I am now preparing, and have nearly finished. Mr. Taylor, one of the Presbyters of our Mission, is translating it into Arabic. I wish to publish it soon. Would it be right to take any portion of your gift for the purpose? I have no funds, and perhaps, as I wish to issue a large edition, this will not suffice even for the Arabic, to say nothing of editions in Greek and Armenian. Perhaps something can be done towards supplying a fund of two or three hundred dollars for the purpose. The Foreign Treasury, I learn from the Committee, can give me nothing. Can your society do anything, or can any means be devised for obtaining a special contribution to this end? Your past kindness makes me venture upon asking more, yet your past kindness is most gratefully remembered.

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* See first page of "Opinions," &c. prefixed to the Philadelphia Edition of the Homilies, 1844.

Believe me yours very faithfully,
HORATIO SOUTHGATE.

On reading the above it was on motion, unanimously,

"*Resolved*, That permission be given to the Right Rev. Dr. Southgate, American Bishop at Constantinople, to appropriate the balance of the money transmitted by this Society, remaining in his hands, to the object referred to in his letter, and that an effort be made to obtain special contributions to be forwarded for the same purpose."

"*Resolved*, That an appeal for contributions for the above purpose be published, together with such extracts from Bishop Southgate's letter as the Corresponding Secretary may deem advisable."

Contributions are asked for the above object, so interesting to every one who desires to promote the unity of Christ's Catholic Church. They will be received by the Treasurer,

THOS. C. BUTLER,
20 John street.

For the Churchman.

NEW HAMPSHIRE CONVENTION—The Annual Convention of the Protestant Episcopal Church in the Diocese of New Hampshire was held in St. John's Church, Portsmouth, on Wednesday, June 10th.

Morning Prayer was read by the Rev. Henry S. Smith, Rector of Union Church, Claremont, the Rev. W. H. Moore, Rector of St. Michael's Church, Manchester, reading the Lessons. The Ante-Communion Office was read by the Rt. Rev. Carlton Chase, D. D., Bishop of the Diocese, the Epistle being read by the Rev. D. R. Brewer, Rector of St. Paul's Church, Concord. The Convention Sermon was preached by the Rev. Wm. Horton, Rector of St. Thomas's Church Dover. The Rite of Confirmation was then administered by the Bishop to two persons, the Preface being read by the Rev. Charles Burroughs, D. D., Rector of St. John's Church, Portsmouth. The Bishop then proceeded with the Communion Service, being assisted in the distribution of the consecrated elements by the Rev. Messrs, Horton, Moore, and Smith.

In the afternoon the Bishop delivered before the Convention his Address; it was received with much satisfaction; it manifested a fervent zeal for the growth of the Church in this Diocese, and a sound judgment concerning the means to be adopted for that end; it urged upon the Clergy and Laity an increase of labors and offerings for the Church, and a calm confidence in its security and final triumph; it deprecated the morbid suspicion of false doctrines and heresies, the alarm and outcries of the fearful, respecting the Church of the living God, which is the pillar and ground of the Truth. "God is in the midst of her, she shall not be moved."

The following elections were made for the ensuing year:—

The Standing Committee.—Rev. Dr. Burroughs, Rev. Messrs. Nathaniel Sprague, and Wm. Horton; George Jaffray, J. W. Pierce, and Dr. N. W. Oliver.

Trustees of General Theological Seminary.—Rev. Dr. Burroughs, and Hon. Levi Woodbury.

Delegates to the General Convention.—Rev. Dr. Burroughs, Rev. Messrs. Horton, Sprague, and Smith; Col. J. W. Pierce, Hon. M. Harvey, Simeon Ide, Dr. Moses Carter.

Secretary of the Convention.—Rev. W. H. Moore.

Treasurer.—John Whipple, Esq.

Preacher of the Convention Sermon.—Rev. D. R. Brewer.

Concord, N. H. D. R. B.

RHODE ISLAND.—*Grace Church, Providence.*—(Abridged from the Providence Journal.) This church, which was consecrated on Whitsun-Tuesday, was designed by Mr. Upjohn, and is probably the largest in New England. Its style is First Pointed, more commonly known as Early English. The material used is a reddish brown free stone, quarried at Newark, New Jersey. Its dimensions are—entire length, 146 feet, 9 1-2 inches, "from entrance door to chancel-screen, 132 feet," width of front, 82 feet, width of the body, 66 feet, (nave 38, and each aisle 14,) square of tower about 28 feet. The tower will be hereafter surmounted with a spire 206 feet high; at present it is carried only to the eaves. The church consists of a chancel nave, two aisles, and tower at the end of the east aisle; but as the whole width is contained under one roof, it would be more correct to call it all nave. The walls are 32 feet high, the peak of the gable 65 feet from the ground. In the interior the nave is separated from the aisles by seven clustered pillars, each two feet four inches in diameter, and 14 feet two inches apart, (from centre to centre.) "The roof consists of a series of arches resting upon corbels, and ornamented with cusps and feathering." The altar window is an unequal triplet; the aisle windows are of two lights divided by simple mullions. The chancel window is entirely filled with stained glass, the others have it in their heads only. All the wood-work, including the altar, is of black walnut.* There is a reading-desk and pulpit, (their places are not mentioned,) also altar chairs. The church has no galleries,—the pews are 182 in number, 8 feet in length, and 2 feet 10 inches in width. The organ is from the manufactory of Mr. Erben in New York.

ENTIRE ABSOLUTION OF THE PENITENT. *A Sermon preached before the University in the Cathedral Church of Christ, in Oxford, on the fourth Sunday after Epiphany, February 1st., 1846. By the Rev.* E. B. PUSEY, D.D., *Regius Professor of Hebrew, &c.* New York: Henry M. Onderdonk & Co., 25 John street. 1846.

The occasion and design of this sermon are touchingly expressed by the author in its introductory paragraph:

It will be in the memory of some that when, nearly three years past, Almighty God (for "secret faults," which He knoweth, and from which, I trust, He willed thereby the rather to "cleanse" me,) allowed me to be deprived for a time of this my office among you, I was endeavoring to mitigate the stern doctrine of the heavy character of a Christian's sins, by pointing out the mercies of God which might reassure the penitent the means of his restoration, the earnests of his pardon. And in so doing, it seemed best, first to dwell upon the unfathomable mercies of God in Christ, the exhaustless abyss of mercy in the Infinite Fountain of Mercy;—when it is not finally shut out, Infinite as Himself, as being poured out from His Infinity; and then, more directly, on all those untold and ineffable mercies contained in the Intercession of our Lord, at the Right Hand of God, for us. For so, I hoped, would the hearts of penitents be the more fixed upon Him, the source of all mercies, and their faith be strengthened, and they the more hope that no depth of *past* sin could utterly sever them from the love of Christ; nay, could sever them from no degree or fulness of His unspeakable love. For what limit shall there be to His tender mercy, Who devised that wondrous scheme of man's redemption, and gave His Only-Begotten, Coequal Son, that man, the work of His hands, should not perish? What bounds to the compass of His love, who, being Eternal God, so compassionated us as to take our nature upon Him, that He might die for us; and not die only, "but live to make intercession for us?" What bounds to His power to restore, Who hath "all power in heaven and in earth," and as yet exerciseth that power to restore us? What an infinite depth must there be in that love, which joined our lowliness to His Majesty, took our misery, to impart to us His mercy, His love, and His joy! And so I hoped that both they, who, educated in imperfect systems, suspect all who speak of the channels of divine mercy, as though they forgot him, its Everflowing Source, might be less indisposed to the truth; and that they who received the truth, might have their souls the more fixed upon Him, who is the truth, and by whom to us is all grace and truth. And when, further, I began to speak of the means by which God applies that grace, I wished to dwell upon those sacred gifts by which He vouchsafes to impart it to us, before I spoke of those acts of our own, yet equally His gifts in us, by which He worketh it in us; that so we might the more have it impressed upon us, that all is of Him And of these gifts, I spoke first of the Holy Eucharist, rather than of the special application of the power of the keys, because I hoped that on that great Gift, whereof we all habitually partake, we might be the rather one; and not dispute (as I never meant to speak controversially) upon the gifts which He left as "the pledges of His love;" whereas, since the special use of the power of the keys was, in the last unhappy century, so much laid aside, and has been partially resumed, and the very language of our Divines or the Reformers is so unfamiliar, at least to men's minds and sympathies, I could not but fear that it might to many seem an unaccustomed teaching, distinctly as it is owned by our Church. I dwelt then first on the comfort of the Holy Eucharist to the penitent, as a Sacrament and as a commemorative Sacrifice. As a Sacrament, because, in the words of our Liturgy, in it "our sinful bodies are made clean by His body, and our souls washed through His most precious blood;" as a commemmorative sacrifice, I will simply rehearse to you some of the words of the Apostolic Bp. Wilson,* who, in his Sacra Privata, thus prays: "May it please Thee, O God, who hast called us to this ministry, to make us worthy to offer unto Thee this sacrifice for our own sins and for the sins of Thy people."

The whole sermon is fitted to exalt our estimate of "The Absolution," and to encourage the habit of self-examination and confession in private in order to a due reception of the benefits of the Absolution in public. In this view the sermon cannot fail to be useful. The author has also in his mind the case of those (and it would appear from what he says that their number is increasing) who confess to their spiritual guides, and he shows the provision which CHRIST has made for them in His Church. The confession, however, here contemplated is always *voluntary*, and the author (Pref. p. viii.) disclaims all wish for *compulsory* confession as practised in the Roman communion. So far, at least, the author is in accordance with the design of our Church. The extent to which this sort of confession should be carried being left to private discretion, it is natural that there should be different opinions respecting it. In our opinion it should be the exception and not the rule, though Dr. Pusey seems to desire its general adoption. The Absolution advocated in the discourse is *conditional*, but such as has reference *directly to the conscience* and not to Church privileges.

THE NEW YORK MEDICAL SURGICAL REPORTER. *Edited by* CLARKSON T. COLLINS, M. D., &c. New York: J. & H. G. Langley, 8 Astor House, &c.

This journal being strictly professional in its design, the 17th number of it, or that for last month, has been sent to us probably, in consequence of several of its pages being occupied in a way which is as interesting to the public as to the medical profession. We allude to a very spirited and, so far as we can judge, able examination of Homœpathy, by Dr. A. L. Cox, of this city; an article which is well worthy of perusal, and ought to appear in a form more generally accessible to the public.

To the Editor of the Churchman.

SEMINARY, June 13, 1846.

Rev. and Dear Sir,—I have just received a short communication from Bishop Chase, enclosing copies of two letters of mine addressed to him, one bearing date March 6th, and the other April 18th, 1846. The Bishop says: "On re-perusing your two letters of March 6th and 18th of April, I am not able to discover any essential discrepancy between *their* contents and *my* 'Second Letter to the Bishops:' and am surprised that you should."

Whether there be any such "discrepancy" or not, I leave to the consideration of those who may take the trouble to compare them. Of the whole of my second letter I send you an exact copy. From the first I extract the *only* portion bearing on the subject under consideration, and I am compelled to beg the favor of you to publish both the letter and the extract. The *only* reason of my not desiring you to insert the whole of my earlier letter is, that, with the exception of the extract, it has nothing to do with the subject, and I cannot ask you to encumber your columns with notices of occurrences passing, although they might serve well enough to fill up the pages of a private letter. I have no other objection to publish the whole of it. The extract shows that I supposed Bishop Chase to have heard what I had heard myself, namely, that some of the students did attend Bishop Onderdonk. When I last wrote, May 25th, I had forgotten that in my first letter I had mentioned this circumstance. It occurs with various other matters of friendly information, which I gave as ephemeral news, fit for a private letter.

Extract.—"You have heard, I presume, that some members of our middle class go to his (Bishop O.'s) study for recitation or lecture. I was told the night before last, but cannot vouch for its truth, that Bishop Brownell had prohibited his students from attending."

(*Copy.*)

SEMINARY, April 18, 1846.

Right Rev. and Dear Sir,—Your favor of March 25th reached me the very day that I was obliged to leave here for Philadelphia, from which I returned a few days ago. I entirely concur with you in the *feeling* and *sentiment* expressed in your letter, but not in the *conclusion* you have drawn therefrom as to the "incumbent duty on the officers of the Seminary." My dear Bishop, the officers have no such *rights*, and if they were to attempt to claim them, in all probability *some* Bishops, and *not a few* Trustees, would subject them to censure. Bishop O. did not receive his professorship *as Bishop*, or even *as a clergyman*; and the Trustees, so far from approving† of such a course on the part of the Faculty as you would seem to require, actually *refused*, at their meeting in June last, to call a meeting to consider of his removal. They therefore *recognized* his *right* to give instructions as heretofore, and also that of the students to attend him. I mean right in reference to professor and pupil, not moral or ecclesiastical. What number of students have attended I do not know, but have always understood that they were limited to a few out of the middle class. Having never thought myself authorized to interfere, I have done nothing in reference to the matter. We are only servants of the Trustees, exercising such functions as they commit, and several circumstances of late years tend to make the Faculty very cautious in going beyond their authority. This Institution has no head, and never had any appointed by legitimate authority. In this respect I believe it stands alone.

I hope you have received a small package which our mutual friend, Mr. Depeyster, promised to transmit to you. It contains three or four books, and some copies of my Address.

With my best wishes for your health and happiness, I remain very truly and respectfully, your friend and servant,

SAML. H. TURNER.

From the Church Times.

OUR CONVENTION.

On Wednesday morning at 10 o'clock, Morning Prayer and Ante-Communion being said, the Bishop seated in his Episcopal Chair, delivered his triennial charge. The charge will doubtless be printed, when we shall hope to give it place in our columns. Its general character was that of a strong appeal to the clergy to avoid mere matters of dispute, and give themselves to the labor of inculcating the positive doctrines of religion, and enforcing its precepts with reference to the immediate wants of their parishioners.—In order to make this latter part of their work more efficient, pastoral visiting was enjoined, that the pastor might know the wants of his people, and thus be able to make his pulpit teachings pertinent. The view taken of the times, by the charge was, that the world is now fiercely antagonistic to the Church; that wickedness, deceit, and blasphemy are more rampant than they have been for long before, that the prophecy by the Apostle of the last days would be an almost literal description of the present. For men now a days are remarkably proud, boasters, heady, lovers of pleasure more than lovers of God, having a form of Godliness but denying the power thereof, &c. After the charge of the Holy Communion was administered,

At half-past twelve the Convention was called to order by the Bishop, the roll called, and the credentials of the lay delegates received.

Dr. H. Colburn was unanimously re-elected Secretary, and Rev. F. Baker, appointed by the chair, assistant. The usual committees were then announced by the Chair.

A motion made by Mr. Evans was unanimously carried, that a committee of three be appointed to inquire in the expediency of a form of constitution for the incorporation of new congregations.—The object of this was merely to recommend not to enjoin a common form, to be used throughout the diocese.

The Secretary reported that a large number of the archives of the Convention had been destroyed by fire. A committee of five were appointed to inquire what action should be taken upon the matter.

A motion was offered by Dr. Mason, that a committee be appointed to inquire, if any and what property belonging to the Church is lying unclaimed in any dilapidated parishes or others,—upon this motion it was remarked that the vestries alone of the said parishes were the only bodies which could legally act in the case. But, nevertheless, a committee might be useful in awakening vestries to their duty in this respect. It was stated by the Rev. Mr. Goldsborough, that in Caroline county there was a large property, about 250 acres, belonging to and unclaimed by the Church.

Mr. Hugh Davy Evans suggested that this matter be limited to specific places. He remarked that if claims in particular places were to be inquired into, two gentlemen in each case might be an efficient committee. But that if a single committee were appointed for the whole diocese, nothing would be done, for the very simple reason that they could not do all, and would not know what to neglect.—Moreover if a single committee were appointed, the most they could do, would be to establish a kind of general office of application. This would excite a cry against the Church, and, although, remarked Mr. E., "I care but little for outcries at the doctrines of the Church, yet I do care to shield her from outcries upon money matters." The original motion, with slight modifications, was passed.

Motion by Rev. Mr. Atkinson proposed, that a committee should be appointed to inquire whether some more suitable place than the present one could not be obtained for the sessions of this Convention. Mr. A. gave two reasons, one quite subordinate was that St. Paul's Church was a difficult building for speakers to be heard in. Another and far higher reason was, that a building consecrated to the worship and service of Almighty God, was not appropriate for such uses. Judge Chambers suggested that we should count the cost. He once knew of a charge of $500 for a similar object. At the suggestion of the mover, the committee was composed of laymen.

Rev. Mr. Pyne asked permission to speak upon a matter which would not involve any action of the Convention. Permission was given him to go on, when he proceeded to remark that he had received informal intimation that a certain association called the Pastoral Aid Association, was in progress of establishment, or operation in the diocese. He was about making some inquiries of the Rector of Christ Church, Baltimore, when, by permission, he was interrupted by the Rector of St. Paul's, Baltimore. Rev. Mr. Peterkin here called out, "Let the gentleman go on." The Rev. Rector of St. Paul's remarked that he hoped his friend would not pursue his remarks, as they were not upon his own confession, to lead to any action by the Convention. Rev. Mr. Pyne insisted upon putting but two questions to the Rector of Christ's Church, Baltimore. The Rector of St. Paul's then made a motion that the permission to speak granted to Rev. Mr. Pyne, be withdrawn. The latter motion was carried, and the matter dropped.

The committee upon the rights of clergymen to seats in the Convention, gave their report. In this report one gentleman was reported who had not complied exactly with the canonical requisites, but of whose right there was no doubt. His seat was acknowledged.

Rev. Robert W. Goldsborough motioned that the Charge of the Bishop be printed with the Journal. A proposal to strike off additional copies was opposed, on the ground that the printer would supply any want which might exist, and also that the uniform course of this Convention had been to print the Bishop's Charges as the present resolution proposed. Moreover, remarked the speaker (Mr. Evans,) there is room for a tacit approval or disapproval of a charge in the course suggested; for if a charge happened to please a Convention, a large number of copies might be ordered, but if it happened not to please, they might indirectly censure the Bishop by ordering a few copies. Now, said Mr. E., we have no right either to approve or disapprove of a Bishop's Charge, directly or indirectly, and therefore he opposed any change in the original motion. The motion was put and carried.

The committee, upon report of the secretary, of the destruction by fire of some of the Journals, &c., of the Convention, reported that the secretary be appointed to obtain, if possible, copies of the destroyed Journals, &c., and they also recommended that the present time be seized for the publishing of a new edition of the Canons. It was also recommended that the secretary be directed to procure an iron fire-proof chest for keeping the archives.

Mr. Evans suggested that the last named committee be requested to make some definite proposition, with respect to the publishment of a new edition of the Canons. The Rev. Rector of St. Paul's, Baltimore, proposed that a committee be appointed to prepare a revised code of the Canons of this Diocese, and to report at the next Convention. This motion was carried.

The committee appointed to inquire whether a more suitable place than the present for the meeting of the Convention could be procured, reported that the Masonic Hall could be procured for $10 per day, or in case of night sessions, at $5 extra.

A motion to adjourn was lost.

A motion was then made, that the report of the committee be received, which was carried.

A resolution was then offered, we think, by Rev. Mr. Atkinson, that the Convention hereafter meet at the Masonic Hall. Judge Chambers opposed the resolution, saying that the objections against the use of the Church were in his opinion unfounded. That the house of God was desecrated by angry debate he denied; on the contrary, he remarked, that the very presence of the debater in a sacred edifice, would tend to soften acrimony; while a secular edifice would have none of those checks of association. Rev. Mr. Atkinson replied that unbecoming acts were frequently committed by the audience, and unchristian remarks sometimes would slip from mouths of members of the Convention. These he declared were unsuited to a house which has been consecrated to the worship of God, and if for no other reason, he would advocate the resolution. But for many other reasons the resolution should pass. He adduced many, one of which was that fewer persons would make up the audience, and those who came for amusement merely, would find no place.

Here ensued a pleasant little round of parry and thrust between the two latter gentlemen, in which some subordinate arguments were tossed about. To us it appeared that the legal gentleman who first commenced the contest of wits, was a little worsted. But all proceeded in the best possible humor.

A Rev. gentleman, whom we did not recognize, made objections to the resolution, that a removal from the Church might be interpreted into an acknowledgement that the Convention was assembled for other objects, than the glory of God, and he should be extremely sorry to give to the world any such intimation.

Rev. Mr. French argued against the use of a building in which a number of spectators could find place, because every thing that was unpleasant in the remarks of members, would be remembered by those who came from mere motives of curiosity. Indeed, he said that their very object in coming was to hear warm debates. The consequence of this, he remarked, was disastrous to the Church, inasmuch as it tended to keep some away from her Communion who would otherwise be inclined to join it.

Rev. Mr. Pyne replied that he felt the full force of his brothers' remarks, but he was forced to dissent from their conclusion. "Let us have no concealment! Let us appear before the world for just what we are!"

Here again Judge Chambers and Rev. Mr. Atkinson entered upon a slight discussion. In debating the resolution, the Reverend gentleman outmatched his opponent, but a lawyer is not easily foiled.

It was getting late, and instead of taking a vote upon the direct motion—whether the Convention should meet hereafter in some more secular place, the Judge proposed a simple motion to adjourn should be taken and considered as a test vote, it being understood that the adjournment was to be to the Church next morning.

* * * * * * * The adjournment was carried, and the Convention is still to sit in the Church.

THURSDAY.—After the calling of the roll and reception of the minutes, the Bishop delivered his annual address, copious extracts from which appear in our paper.

The Hagerstown question came up upon majority and minority reports, upon the admission to a seat in the Convention, of a gentleman claiming it as lay delegate from Christ Church in the above place. The majority reported against such claim, on the ground that they did not know any such church in communion with this Convention. The minority reported in favor of his admission, and supported their report upon this ground, viz: that the act of legislature of 1802 acknowledged the right of any body of Christians to secede from any other body, and form for themselves an independent congregation, said secession being, when properly organized, recognised legally as a religious body; and as the old 13 Canon of the Church had accepted this act of legislature, the canon, too, acknowledged the existence of Christ Church, Hagerstown.

To this Hugh Davy Evans, Esq., replied, with his usual clear, hard logic. Of this speech we cannot give an abstract without transcending our limits. He replied, however, to the minority report and arguments, that he was glad to meet the subject in this new but surely most appropriate aspect. He was glad to find that the petitioners considered their direct application for admission as rejected, and admired the perseverance which would try every possible expedient, however singular, before yielding to inevitable defeat. As to the act of legislature, what does it amount to? Why this, that a congregation may form itself if it pleases. And what does the reception of this act of legislature by canon amount to? Why this, that according to canon, a congregation may form itself. But all this falls far short of the question at issue. The question is, has this congregation been received into union with this Convention? No body questions its existence, but we deny its right to union with this Convention, and therefore no delegate from it can take his seat here.

Rev. Mr. Gassaway argued that the said Church was recognised as in union with this Convention, when last year a committee was appointed to proceed to Hagerstown, and endeavor to settle the difficulties between St. John's parish and Christ Church. He argued that the appointment of such a committee was an assumption of authority over that congregation, and thence a tacit acknowledgement of its union with said Convention.

It was replied to this, that the gentleman must have known that no such interpretation was intended to be recognised, for the very persons who voted for this committee were those who defeated the application of the Church. The only object of that step was to send forth peace makers. They went, as a clergyman would go to reconcile individuals at variance, knowing nothing and acknowledging nothing but the variance, and the need of reconciliation for the sake of peace.

A vote was carried, permitting the claimant from Hagerstown to state and defend his own claim. He argued the subject of the Church's right, and although he did so with some warmth and eloquence, we did not observe any new facts or suggestions. The question then recurred upon his right to a seat. This was debated with a good deal of interest on both sides, but merely by going over the old ground.

The debate was carried late into the evening, first in one form and then in another. It was never before our pleasure to witness the effect of pertinacity so signally developed. The friends of the Hagerstown schism were evidently in a very small minority. In every way in which the question was brought to vote, it was decided against them by overwhelming majorities. In one case we think 107 to 17. Still each defeat seemed to throw no coolness upon their zeal. Expedient after expedient was tried. Issue after issue was proposed, and when the Convention would be congratulating itself upon having at last settled the vexed question, it would come all up again in the shape of a new proposition, and the whole debate would have to be gone over again.

We presume that most of our readers are so familiar with the Hagerstown question, that a report of the debate would be only tiresome. Indeed if the report would be half as tiresome as the debate itself, we should weary the most patient by giving an account of it.

In the course of the debate, however, this point was started. It was argued that the constitution made no other provision for the admission of new parishes, than that they should be properly organized, and should send a lay delegate; a lay delegate had come from Christ Church, Hagerstown, and that was a duly organized congregation. Why, then, should he not be admitted? Mr. Evans replied, that a parish was quite a different thing from an organized congregation. Although in other States it was different, yet in Maryland the parishes were local; they had distinct bounds. They were not mere associations of worshippers, but they were places marked out and acknowledged by the State and Convention. Therefore Christ Church, Hagerstown, was not a parish in the meaning of the constitution.

FRIDAY.—Rev. Dr. Johns continued the debate this morning, and went over the ground in a long speech. He took occasion to speak frequently of the great respect that he had for the Rector of Hagerstown, Mr. Lyman. Not a word would he say against him, nor would the seceders from his parish say anything against him personally.

Mr. Lyman, for the first time since this matter was broached, addressed the Convention. He gave a history of the whole affair, from which it appeared that the trouble arose about some trifling chancel arrangements, for which he was not at all strenuous, until some of his people pretended to see Popery in having a reading desk on one side of the chancel, and a pulpit on the other, with an altar between them, situated a little back. We have seen this arrangement in more than one Church, whose rector was never suspected of any fancy for Romanism.

Rev. Mr. Lyman has become very unfortunately notorious, and every body on first meeting him, expects to see a capital specimen of a half-starved ascetic. We recollect our own surprise when we accidently met him for the first time, about a year ago, in Savannah. We had noticed his name upon the hotel books, and looked out for some terrible monster of Puseyism. We were very much surprised after dinner, to find ourselves introduced to a very good-looking gentleman, in an ordinary dress coat, with a countenance which indicated anything but sour tenacity of temper. We of course attempted to draw him out upon the Hagerstown matter, which was then attracting notice throughout the Church. We were very soon satisfied, of what every one who makes the acquaintance of the gentleman can be easily satisfied, that his temper, so far from being unyielding, is on the contrary remarkably affable and conciliating, and that his Church principles have not the first faint tinge of ultra-Catholic notions. Indeed his opponents are now remarkable for the plentiful interlarding of their speeches with expressions of confidence in the character of Mr. L., and respect for his spirit and temper.

It is shrewdly suspected that the temporary seceders from his congregation, are heartily sick of their position, and would gladly go quietly back again, if others would let them alone. Indeed almost all have already retaken their seats in Church, and are quietly attending to their religious duties.

Afternoon.—The debate upon the Hagerstown question was ended with the adoption of the following resolution, by a vote of 109 ayes to 7 noes.

Resolved, That this Convention, in view of all the circnmstances of the case, deems it at present inexpedient to admit into union with itself the congregation of "Christ Church, Hagerstown;" but should that congregation see fit to make an application to the next, or any other future Convention, it is the opinion of this Convention, and so far it should be binding, as the judgment of one Convention can bind another, that the application, if made, after the abandonment of the present application and organization, and conformably to the canons of the Church, should be duly and respectfully acceded to."

Thus this vexed question is settled for this Convention at least. From the fact that almost all the first movers in this affair at Hagerstown, have gone back to their old seats, and have quietly settled down as members of St. Johns, it is supposed that there will be no future application made for union with the Convention. By the great majority in Convention who voted for this resolution, it was generally understood to be a conciliatory measure. The Convention was well aware that the better part of the original seceders were tired of their position. And those who were determined to push the matter to its farthest limit, had received assurance enough that the original principles upon which the application was made, were schismatical in the opinion of the Convention. The only ground then upon which an honest application can hereafter be made, is that of an existing necessity for a new parish in Hagerstown, i. e. that the spiritual wants of the village demand another Church; not that some persons would be better satisfied with some other ministrations than those provided for them, but that those provided are not enough for the people.

The remaing business of the Convention was then despatched with rapidity. From the number of resolutions passed, we make the following extracts:

A resolution was passed, recommending that on the Ember Sunday of September of each year, or on the nearest Sunday practicable, a collection should be made in each parish for Diocesan Missions.

A resolution offered by the Rev. Mr. Peterkin was passed unanimously, requesting those clergymen who were disposed to make collections for the General Domestic Missions of the Church, to transmit the same to the treasurer in New York immediately.

The above named gentleman accompanied his resolution with some feeling remarks upon the destitution of the West, and the sufferings of the clergy for the want of adequate support. The clergy of Maryland have a fellow feeling for their Western brethren. The great proportion of them know by daily experience what it is to work hard for their Master, and to suffer destitution.

A report from the trustees of the Episcopal fund announced a deficiency in the annual proceeds for the support of the Bishop. A subsequent resolution provided for the appointment of special agencies, to solicit subscriptions for the increase of the Episcopal fund.

An unanimous vote of thanks was given to Mr. Jacob Albert, for his gratuitous services as treasurer of the Episcopal fund, of which office he had tendered his resignation, on account of bad health.

After some other unimportant matters, a resolution was unanimously passed, rendering the thanks of the Convention to the Secretaries, and another to the rector, vestry, and congregation of St. Paul's, for the use of their Church for the sessions of the Convention.

Judge Chambers and Rev. Mr. Pendleton, two gentlemen who had in the course of the debate given one another some sore thrusts, seized an opportunity to assure the Convention that they were the best tempered men in the world, that they would not hurt any body for any thing; and they assured one another that they were going to part the best possible friends.

A motion to adjourn sine die passed.

The Bishop who had left the chair just before the report from the trustees of the Episcopal fund, now returned to the chancel in his robes. He gave a single sentence of congratulation upon the amicable conclusion of exciting matters, and then requested some person to lead in chanting the Gloria in Excelsis.—We cannot convey an idea of the effect of this chant. The hall of Convention seemed to vanish. The Church of God was present. Disputers, debators, and transactors of business, were transformed into humble worshippers, and those who a little before were men of differing views and principles, now joined one another like children of one family, in glorifying their common Lord. All together they then fell upon their knees in common prayer, and having received the blessing of the Bishop, departed, we doubt not, with increased charity, confidence, and love.

Domestic Intelligence.

MASSACHUSETTS.—*Testimonial of Respect.*—We are happy to learn, that the Rev. John L. Watson, whose acceptance of an unanimous call to the Rectorship of Grace Church, Newark, N. J., was recorded in our last, has received the generous donation of *six thousand and seven hundred dollars* from Trinity Church, Boston.—This sum has been subscribed and paid by individuals of that Parish, as a mark of their regard and affection, and in testimony to the faithful manner in which he has discharged the duties of an Assistant Minister among them for the term of ten years. Such an act should be recorded, as creditable alike to our clerical brother, and to the parish from which he has just retired.—*Calendar.*

Massachusetts.—The Convention of this diocese met in Trinity Church, Boston, on Wednesday, the 10th inst. Morning Prayer was read by the Rev. Dr. Strong of Greenfield, the Communion office by the Bishop, the Rev. Mr. Goodwin of Wilkinsonville, reading the Epistle. The sermon was preached by the Rev. Mr. Shaw of Lanesborough. The Bishop was aided in giving the sacrament by the Rev. Messrs. Goodwin, Hassard, and Burroughs.

The Convention having been called to order by the President, the Rev. H. W. Lee was unanimously chosen Secretary, and the usual Standing Committees were appointed by the Bishop. The committee on new parishes reported in favor of the following. St. Stephen's Church, New Boston, Christ Church, Swanzey, Trinity, Pawtucket, St. John's, East Boston, and Grace, Cabotville. They were accordingly admitted.

From the Bishop's Address it appears that he has confirmed 283, and ordained 5 priests and 4 deacons.

An election for officers was then gone into. That for members of the Standing Committee after several ballots resulted in the election, by both orders, of the Rev. G. M. Randall, and Messrs. Dexter, Rand, and Daniell. A committee of nomination was on motion appointed by the chair, and reported the Rev. Messrs. Vinton and Greenleaf, who were chosen. The following were elected the Board of Missions: the Rev. Messrs. Mason, Lee, Clinch, Butler, Baury, Bent, and Randall, and Messrs. W. Appleton, Barnes, and A. A. Lawrence. The usual reports of committees were read. The Committee on Theological Education reported that W. Appleton, Esq., had offered the sum of $25,000 towards the endowment of a Theological Seminary in the diocese, provided an equal sum be obtained in two years.

The last delegation to the General Convention was re-elected, with one vacancy, (the Rev. Mr. Howe,) which, on motion, it was determined to have unfilled.

Thursday evening the Convention was debating the constitution and canons laid over from last year.

N. B. On the first ballot for Standing Committee by the clergy the whole number of votes cast was 33, necessary to a choice 17. The Rev. John Woart had 13; the Rev. George M. Randall, 17; the Rev. Charles Mason, 14; the Rev. Asa Eaton, D.D., 14; the Rev. Theodore Edson, 13; the Rev. William Croswell, 15; Mr. George M. Dexter, 19; Mr. E. S. Rand, 18; Mr. Otis Daniell, 30; Mr. W. D. Sohier, 12; Mr. S. E. Watson, 13.

Rhode Island.—The Annual Convention (56th) met in Grace Church, Providence, Tuesday, the 11th. Morning Prayer by the Rev. Mr. Vail of Westerly, the lessons by the Rev. Mr. Hathaway of Warren, the sermon by the Rev. Mr. Watson of Newport, and the Holy Eucharist celebrated by the Bishop, aided in the distribution by the Rev. Messrs. Hathaway and Vail. The Rev. Mr. Watson was chosen Secretary. The Rev. Dr. Crocker, the Rev. Messrs. Cook and Taft, and Messrs. Burgess, Mumford, and Waterman were chosen the Standing Committee. The proposed constitution and canons were adopted. The Convention adjourned on Wednesday.

Calendar.

JUNE.

21. Second Sunday after Trinity.
24. The Nativity of St. John the Baptist.
28. Third Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

5. Fourth Sunday after Trinity.
12. Fifth Sunday after Trinity.
19. Sixth Sunday after Trinity.
25. St. James the Apostle.
26. Seventh Sunday after Trinity.

Clerical Changes.

The Rev. Horace Hills, jr., having finished his engagement at St. Paul's Church, Detroit, requests communications to be addressed to him at "Swords & Stanford," Broadway, New York.

The Rev. William Johnson having resigned the Rectorship of St. David's Church, Dallas county, Ala., and accepted the charge of St. Stephen's Church, Milledgeville, Georgia, desires that all letters and papers for him be hereafter directed to the latter place.

Erratum.—We must apologize for having made "J. C. C.," in our last, speak of a pale sad face looking *pleasingly*. It should have been *pleadingly*.

☞ The "Acknowledgments," received this week, we are compelled to omit for want of room. Likewise, a portion of our "Domestic Intelligence."

Notices.

The Annual Commencement of the General Theological Seminary will take place on Friday, the 26th instant, in St. John's Chapel; the exercises to commence at 10 o'clock, A. M. The Trustees, Faculty, and Students will assemble in the school-room in the rear of the Church at a quarter past 9. June 19, 1846.

NOTICE.—The Annual Examination of the Classes in the General Theological Seminary will be held in the rooms below the Chapel, beginning on Monday morning, June 22d, immediately after Prayer.

Divine service will commence at 9 o'clock.

By order of the Trustees,
SAMUEL H. TURNER,
June 19, 1846. Acting Dean of the Faculty.

☞ The Managers of the Colored Orphan Asylum respectfully invite the attention of their friends and the public, at an exhibition of the children, to be held at the Institution, on Thursday, the 18th inst., at half-past 4 o'clock, P. M. Admission 12 1-2 cents

A car will leave City Hall for Forty-second street at half-past 3 o'clock, and accommodation will be afforded in the small cars from Twenty-seventh to Forty-second street at a quarter past 4 o'clock.

GEN. PROT. EPIS. S. S. UNION.—The advertisement of the publications of this Institution will be found on the fourth page of this paper.

DANIEL DANA, JR., Agent.

Anglo-American Free Church of St. George the Martyr, No. 410 Broadway, near Canal street. This Church, though designed for the more immediate use and benefit of British Emigrants and English Residents, is open every Lord's Day, as a FREE CHURCH, for all WHO CHOOSE TO ATTEND.

The services are those of the "Protestant Episcopal Church in the United States of America," and are performed at half-past 10, A. M., half-past 3, P. M., and half-past 7 o'clock in the evening.

The *Seats* are all *Free*, and such persons are hereby invited to come and worship among us with their families, as are not regular attendants at any other Church.

MOSES MARCUS, RECTOR.

Gen. Prot. Fpiscopal Sunday School Union.—The Annual Meeting of the Board of Managers of the General Protestant Episcopal S. S. Union, will be held on Monday, 22d June, at 6 o'clock, P. M., in the Sunday school-room of St. John's Chapel, New York.

The Managers are respectfully requested to attend without further notice. ANTHONY TEN BROECK,
June 13, 1846. Secretary.

GENERAL THEOLOGICAL SEMINARY.—The Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St. John's Chapel, in the city of New York, on Wednesday, the 24th day of June, 1846, at 6 o'clock, P. M.

By order,
EDWARD Y. HIGBEE, Secretary.

BOARD OF MISSIONS.—The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. George's Church, in the city of New York, on Tuesday, the 23d of June next, at 9 o'clock, A. M.

P. VAN PELT, Secretary.

New York, May 28th, 1846

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.—The Annual Meeting of this Association will be held on Tuesday, the 23d of June next. in St. Luke's Church, in the city of New York, at 7 P. M.

The Annual Sermon will be preached the same evening in said church.

Divine Service to commence at 8 o'clock.

The Essay will be read before the Alumni on Wednesday, at 12 M.

By order, &c.,
W. WALTON, Recording Secretary.
May 25, 1846.

We call the attention of our readers to the new Bookstore just opened by Mr. Henry Kernott, at 633 Broadway. The regular visiters at the various book-establishments of our city do not require to be asked by us to favor Mr. Kernott with a call, for such have long known him in his late connection with the extensive house of Wiley & Putnam. To those of our friends, however, who may not be of the above class, we would cordially speak the word of recommendation. They will find in Mr. Kernott a person of extensive knowledge of books, able and willing to impart any information, and ready to execute any orders in relation thereto—on his tables and shelves all American works of merit, and a choice collection of English Theology and Literature.

Advertisements.

MISCELLANEOUS.

A PRIVATE FAMILY of the first respectability, desirous of obtaining a few individuals as boarders, would inform those wishing to avail themselves of such an opportunity, that any communication addressed A. M. Z., and left at this office, will be promptly attended to.
may 23d, 4t$.

A CANDIDATE for Holy Orders desires a situation in some family in the country to take charge of the studies of the chidren during the months of July, August, and September,

Any communication addressed G. T. S., and left at the office of the Churchman, No. 12 John street, will meet with immediate attention.
June 13—2t.

THE CHURCHMAN'S PRINTING OFFICE.
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ALL styles of Book, Pamphlet, and Job printing executed with neatness and despatch. Orders may be left at the Church Publishing and Bookselling Establishment, No. 25 John st., or at the office, No. 11 Spruce st.
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TO THE CHURCHES OF NEW YORK AND BROOKLYN.

THE Subscriber, having been engaged in the duties of Sexton and Undertaker, in our City Churches for more than five years, wishes a situation of similar kind, either in New York or Brooklyn. He can produce testimonials of the highest character, from the Rector and Vestry of the Church he is at present engaged with. Address "Sexton," at this office. 2t$—je 20

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je 20

MORRIS'S NATIONAL PRESS, a Journal for Home; a Repository of Letters; a Record of Art; a Mirror of Passing Events. Is published every Saturday, in the City of New York, at two dollars a year, in advance.

TO OUR READERS.

The Editor of *The National Press*, deeply convinced that religious and moral principles are essential to human welfare and happiness, will make it an object to guard its columns from whatever may militate against the true Christian character, or be offensive to pious readers. As it is, however, a secular paper, it is not intended to be an arena for religious disputation. But there will always be a recognition of the Gospel, as furnishing the only adequate test of truth and right in matters pertaining to human duty in every relation of life, with occasional inquiries into the bearing of Christian principles on subjects suggested by the current of events, and such occasional illustrations of the value of those principles, as those events may afford. Well written articles, in every variety of prosaic and poetical composition, favorable to the great interests of benevolence, charity, and good will to men, will always be welcome to our columns; which we will also be careful to supply with interesting authentic religious intelligence. It will be frank, and is perhaps proper, that we avow our own decided preference for the principles and system of the Protestant Episcopal Church, as they have generally distinguished the Diocese of New York. This, however, will never appear in a manner offensive to others. It is not our intention to open our columns to controversy; but while they will never be allowed for attacks upon the above mentioned principles and system, should they at any time have injustice done them in other secular prints, we shall consider it our duty to let ours be the medium through which fair play may be shown them.

Subscriptions, orders, remittances, and all communications, to be addressed (post paid) to
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BOOKS.

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For sale at HENRY KERNOT'S,
New up-town Bookstore, 633 Broadway,
☞ Who has for sale all the newest American Works.
June 20—1t

VALUABLE WORKS RECEIVED BY THE LATE LONDON SHIPS.

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Also, many other rare and valuable Works in Divinity and Ecclesiastic History, which the Clergy are invited to examine. STANFORD & SWORDS,
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* There is said to be a chancel-screen, probably a slip of the pen for altar-screen.

* Sunday Meditations, *before service begins*. Add ibid. "We offer unto Thee, our King and our God, this bread and this cup.

"We give thee thanks for these and for all Thy mercies; beseeching Thee to send down Thy Holy Spirit upon this sacrifice, that He may make this bread the body of Thy Christ, and this cup the blood of Thy Christ; and that all we, who are partakers thereof, may thereby obtain a remission of our sins and all other benefits of His passion.

"May I atone* Thee, by offering to thee, O God, by offering to Thee the pure and unbloody sacrifice, which Thou hast ordained by Jesus Christ. Amen."

And ibid. Wed. Medit. LENT. Meditations proper for a clergyman. "Give me such holy dispositions of soul whenever I approach Thine altar, as may in some measure be proportionable to the holiness of the work I am about, of presenting the prayers of the faithful, of offering a spiritual sacrifice to God, in order to convey the body and blood of Jesus Christ—the true bread of life—to all His members. Give me, when I commemorate the same sacrifice that Jesus Christ once offered, give me the same intentions that He had, to satisfy the justice of God, to acknowledge His mercies, and to pay all that debt which a creature owes to his Creator. None can do this effectually but Jesus Christ; Him, therefore, we present to God, in this holy Sacrament."

† It would have been more accurate to have said, *being likely to approve.* But the sense cannot be mistaken.

* Ed. 2. fol. 1782. Other Edd. have "atone unto Thee." The above is probably correct; "atone" being so used for to "appease."

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. LXXII.

FEAST OF THE NATIVITY OF ST. JOHN THE BAPTIST, JUNE 24TH.—The mother of this blessed saint was a near relation of the Virgin Mary, and his father an aged priest named Zacharias. While he was executing "the priest's office before God, there appeared unto him an angel of the Lord," who informed him that he should be the father of a son who should be "great in the sight of the Lord, and be filled with the Holy Ghost, even from his mother's womb." Zacharias manifested distrust of an event so improbable in the case of one who had been childless until far advanced in life. As a punishment for this, and a pledge of the accomplishment of Gabriel's promise, a miraculous dumbness was inflicted upon him.

At the time foretold, as related in the Gospel for the day, the child was born, and was circumcised on the eighth day according to the law. At this solemnity, as now at baptism, the name was given. Zacharias had been instructed by the angel that his son's name should be John. Unaware of this circumstance, the friends present remonstrated with the mother on her desire to have him called John, a name unknown to their kindred, and urged the name of Zacharias, after his father. Reference being made to the father, who was still suffering under his inability to speak, he settled the point by writing, His name is John. Immediately his mouth was opened, and his tongue loosed, and he spake and praised God; giving vent, in this first use of his restored speech, to the sublime hymn of which a part is introduced into our daily service—"Blessed be the Lord God of Israel, for He hath visited and redeemed His people;" and which concludes with the following prophetic description of the exalted destiny of the new-born babe:—"Thou child shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare His ways, to give knowledge of salvation unto His people, by the remission of sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

No further notice is taken of St. John in the inspired records, until the commencement of his public ministry; except that "the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel."

Of this "showing unto Israel"—the commencement of his public ministry—all the evangelists write in nearly the same words, "He came," at about thirty years of age, "into all the country about Jordan," declaring himself, in the language of Isaiah, as contained in the portion appointed for the Epistle of the day, to be "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God."

This is a figurative allusion to the custom of Eastern monarchs, who, in their marches, had harbingers or pioneers to go before them, for removing obstacles, and preparing the ways for their easy progress. Of course the words were intended by both the Prophet and the Baptist for spiritual application. For this purpose they may be thus paraphrased:—Prepare your hearts for the reception of the Saviour. Remove every obstacle to a true and living faith in Him. Exalt the low propensities of your nature into the elevated principles and sensibilities of His religion. Humble your pride. Rectify your wayward passions and dispositions, and ameliorate the asperities of your temper. Thus fit yourselves for seeing and enjoying Him who is truly, as the only procuring cause of so great a mercy, *the salvation of God.*

The circumstances under which St. John appeared among the people, added to the singular piety of his life, led many to suppose that he was the expected Messiah. The world is by no means wanting, and never since the fall of man has it been wanting, in examples of that unprincipled and reckless ambition, full oft indulged in spiritual things, which, under such circumstances, would have led St. John, in disregard of the probable ultimate consequences, and in proud longing for the enjoyment of gratified vanity and pride which would immediately follow, to avail himself of this popular delusion. But the thought never entered the mind of so honest and good a man. He candidly acknowledged that he was not the Christ. In the emphatic language of the evangelist, "he confessed and denied not, but confessed, I am not the Christ." Still, however, taking for granted that he must be some great and extraordinary personage, the Jews continued their inquiries—"Art thou Elias," that is, Elijah? A question suggested doubtless by the prophecy of Malachi, that the ministry of one whom he calls "Elijah the prophet" should precede the advent of the Messiah. "He saith I am not." They continued, "Art thou that prophet?" meaning one of the old prophets, who, they believed, was to return to the earth. "And he answered, No."

His negative reply to the question, Art thou Elias? may be thought to be inconsistent with our Saviour's declaration of St. John, "This is Elias which was for to come"—a declaration founded on the forecited prophecy of Malachi. This apparent contradiction is reconciled by the fact that the Jews took the prophecy in a literal sense, supposing that the old prophet Elijah was to rise from the dead. St. John's answer was directed against this erroneous persuasion, on which the question was founded.

Although, however, St. John was not Elias, in the sense in which the Jews put the question; yet he was, in the sense expressed by the angel who appeared to his father—"He shall go before Him" (that is before Christ) "*in the spirit and power of Elias.*" And in *this* sense, Christ said of him, "This is Elias which was for to come."

Not satisfied with the answers received to particular questions, the Jews asked him in general, "Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?" He then answered in the words above quoted, and in reference to the prophecies which went before concerning him, "I am the voice of one crying in the wilderness, Prepare ye the way of the Lord: make His paths straight."

In the faithful discharge of the function described in these words, the burden of his preaching was, "Repent ye, for the kingdom of heaven is at hand."

In his disinterestedness, high moral courage, and honest purpose not to fear the face of man, St. John addressed the wicked of every class, who came to his baptism, in the strong terms, "O generation of vipers, who hath warned you to flee from the wrath to come?" By what means has any serious impression been made upon your hearts?

But as, by their coming to his baptism, they professed a desire to reform, he would not let them rest in the persuasion that this act was sufficient—that it was enough for them to say that they repented and wished baptism. He gave them, as the only test of their honesty and sincerity, the comprehensive precept, "Bring forth fruits meet for repentance."

Various characters were induced by the fame of St. John to come to his baptism, to whom he gave instruction suited to their respective situations.

In his general exhortations—those that were applicable to all classes of hearers, he ranked as next in importance to repentance, and as indeed one of the best and most genuine of the fruits meet for repentance, and of the evidences of its sincerity, active benevolence and kindness. "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

"Then came also publicans to be baptized." Judea being at that time a Roman province, publicans were the officers appointed by the Roman government to collect the taxes levied upon the Jews. Their office exposed them to peculiar temptations to dishonesty, either by oppressing the people, or wronging the government. These temptations so often proved successful, and justice and integrity were so often sacrificed by these functionaries to private ends, that their office, as appears throughout the New Testament, became proverbially discreditable, and its name synonymous with guilt. Some of these publicans came also to St. John, and inquired, "What shall we do?" He returned the especially appropriate answer, "Exact no more than that which is appointed you." Turn not a public trust into an instrument for accomplishing private ends. Be true and just in all your dealings. What great accession of point and strength is derived to such precepts of honor and morality, when addressed to men who hold public trusts under the purer light, and heavier responsibilities, of the Gospel!

"And the soldiers likewise demanded of him, saying, And what shall we do?" He did not tell them to forsake their profession, as inconsistent with their preparation, by repentance and its practical fruits, for the Gospel. In their case also, fitting his counsel to their peculiar temptations, he would guard them against abuse of the principles, sentiments, and feelings of courage and bravery, which became them as soldiers, and against being actuated by mercenary views, when in the professed service of their country. "Do violence to no man, neither accuse any falsely," or more properly oppress any, "and be content with your wages." Do your duty in your station as soldiers; but having accomplished that, carefully abstain from aught that is inconsistent with the claims which justice, mercy, and moral purity, have upon every reasonable being. How much stronger these claims also of true virtue under the Gospel! How disgracefully and perilously inconsistent with them are principles and conduct which sink an honorable profession, not inconsistent with the purest morals and most exemplary piety, into a school of vice, cruelty, vindictive passion, and savage degradation!

Seeing him thus baptize all who came to him, the Jews could not persuade themselves that St. John was not the Messiah. Accordingly they repeated their inquiry in rather stronger terms. "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" The occasion of his reply was taken by the Baptist to bear strong testimony to that marked superiority of Him who came after him, which declared the latter to be the very Christ, and himself to be but His humble and unworthy harbinger. "I baptize with water; but there standeth One among you"—that is, there is now in your country, soon to make His public appearance, One—"whom ye know not. He it is, who, coming after me, is preferred before me; whose shoeslatchet I am not worthy to unloose." "He is mightier than I. He shall baptize you with the Holy Ghost and with fire. Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." And afterwards, seeing Jesus, he applied what he had thus said particularly to Him—"This is He of whom I said, After me cometh a Man which is prepared before me; for He was before me."

The above noticed reference by St. John to his baptizing with water, and Christ's baptizing with the Holy Ghost and with fire, has been thought by some to have a bearing unfavorable to the doctrine and practice of water-baptism, as a part of the Christian dispensation. The subsequent history of our Saviour, however, affords full proof that St. John could not have meant to imply that such baptism was not to be included in the ministry of Christ. This will appear by the following passages:—"After these things came Jesus and His disciples into the land of Judea; and there He tarried with them and baptized;" "they came to John and said, He to whom thou bearest witness baptizeth, and all men come to Him." "Jesus made and baptized more disciples than John." Hence it is certain that the contrast designed in the passage now considered, is not between John's baptizing with water, and Christ's not doing so. The Baptist may have referred to the superiority of Christ's baptism to his own, although both were with water; inasmuch as the former, by virtue of the accompanying blessing of the Holy Ghost, was the means of regeneration, or being born again, from the state of nature into the covenant-state of grace.

The passage however may, with still greater propriety, be regarded, agreeably to the comment upon it by St. Peter, as chiefly prophetic of the miraculous effusion of the Holy Ghost on the memorable day of Pentecost.

In the event next to be noticed, the holy baptist executed the most honorable office ever committed to man. Jesus, the Eternal Son of God, having taken the human nature into union with His essential and supreme divinity, that He might be the Redeemer of men, came to be baptized by St. John. With characteristic exemplary humility the baptist declined so high an honor—"I have need to be baptized of Thee; and comest Thou to me?" Jesus, a stranger to that pride which raises some above compliance with such apparently trifling and unimportant duties, and to those unnatural principles which suppose that true religion can exist among men in severance from outward rites and ordinances, replied, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." St. John then humbly acceded to the proposal, and baptized Him. The heavens were opened. The Holy Spirit descended like a dove on the Redeemer. The Almighty Father audibly recognized Him—"This is My beloved Son, in whom I am well pleased."

Not long after this, St. John's fidelity in the duties of his ministry brought on him the ill will of Herod the tetrarch, or chief officer of the Province. Herod had been guilty of the gross crime of adultery under aggravating circumstances. The baptist, undaunted by the station of the offender, boldly reproved him. The result was that this innocent and faithful preacher of righteousness was committed to prison.

While there, he sent two of his disciples to inquire of Christ whether He was the Messiah. Our Saviour, being then engaged in the performance of some of the many benevolent miracles which marked His ministry, bid the messengers tell their master in reply what wondrous works they saw. This is not to be regarded as indicating any doubt or distrust on the part of the baptist; but as having arisen solely from a desire to dispel doubts which were probably cherished by his disciples, and to satisfy them that there was no foundation for their still lingering suspicion, or rather hope, that he himself was the Christ.

Some minor circumstances related of St. John by the evangelists are omitted, and we hasten to contemplate the death of that holy martyr.

Herod, at a great feast, intoxicated by the loose pleasures in which he indulged, declared with an oath to a gay and giddy female, whose mind was probably tainted and debased by principles and habits not unknown in better days, that he would give her whatsoever she would ask, even to the half of his kingdom.

This "*he sware unto her.*" In the midst of revelry and feasting, of thoughtlessness and folly, he had recourse to an oath. This, however it may differ in degree, is like in kind to all sorts of profane swearing—of taking God's name in vain; which whosoever does, Jehovah declared amid the awful exhibitions of His power in the thunderings and lightnings and earthquakes of Sinai, that HE SHALL NOT BE HELD GUILTLESS. Wo to him who risks experience of the tremendous meaning of this anathema!

Here too was gross and guilty forgetfulness of God, nay, daring hardihood of offence against Him, turning His very bounties to His dishonor, while revelling in the good things which His providence had prepared. How many such Herods are there even in Christian communities! *He* did not profess Christ's religion. *He* had not the Gospel for his guide. *He* had not been signed with the sign of the cross, in token that he should manfully fight under Christ's banner against sin, the world, and the devil.

The individual to whom Herod thus impiously committed himself, was the daughter of Herodias, his brother's wife, with whom he had formed an illicit matrimonial connexion. What were it natural to expect—let parents deeply ponder—from the daughter of such a mother? She goes to her mother for counsel with what request to avail herself of a promise so gratifying to her vanity. What counsel does that mother give? Malice had not yet ceased to rankle in her heart, because the faithful man of God had boldly rebuked her vices. It called for vengeance. She bid her daughter ask *the head of John the Baptist!* The daughter obeyed her bidding!! Monstrous, melancholy picture of human corruption and iniquity! Here were females of high rank, and doubtless distinguished by worldly education and refinement. But what can education and refinement do in the absence of correct moral and religious principles and sensibilities? How surely downward is the course of worldly pleasure and indulgence, where those principles and sensibilities are wanting! These wretched women—truly wretched even in all their fictitious charms, and all their gay and fascinating exterior—were mournful instances of the truth of the apostles's declaration,—She that liveth in pleasure is dead while she liveth—dead to every thing like the life and energy which befit a moral and responsible being—dead to all that can secure the vigor and vital action of genuine virtue—dead to spiritual character and worth here, and to all hope of happiness hereafter. Here too there may be—too true alas! there *is*—in the world around us, much that is like in kind, and as certainly dangerous and destructive, though not of such an awful degree of guilt, as what is thus recorded of Herodias and her daughter. Once sink the moral, intellectual, and spiritual being, into the mere creature of worldly fashion, pride, and pleasure, and you open the way for degradation of almost unimaginable extent.

Herod heard of the effect of his promise not without emotion. A secret reverence for the character of St. John, a fear of the people, who regarded him as a prophet, and an unwillingness to stain the pleasures of the feast with the blood of the innocent, conspired to deter him from executing the horrid deed. There can be no doubt that on sound moral principle, it was his duty, repenting of his wicked rashness in making the oath, to abstain from the guilt which its fulfilment could not but involve. All his difficulties, however, were mere matters of feeling. They were not bottomed on sound principle. They were not strong enough to conquer *self*. Therefore the fear of being reproached for breaking his word, and for want of resolution, consistency, and moral courage, prevailed. He sent an executioner and had St. John beheaded. His head was given to the daughter, and she gave it to her mother!! With melancholy affection and care his disciples came to the prison, took up his corpse, and laid it in a tomb.

Thus died this holy martyr. How died Herod and Herodias and her daughter, history gives but uncertain account. In a few years all their pomp and pride and lust and power, their revellings and feastings and dancings, were at an end forever. And yet they themselves have not ceased to be. They are still in reserve for the judgment of the great day.

B. T. O,

For the Churchman.

THE PULPIT.

Mr. Editor.—*Formalism*, as I believe it is called—but I do not find the word in any dictionary now at hand—is often very detrimental to the peace and welfare of the Church. It is one of the auxiliary forces called in to help on the movements which have for some time been directed against the catholic integrity of our communion, and against the system of Gospel truth and order which is embodied in our ritual. Our mother Church of England has shown her sad lack of spirituality by allowing herself to be so sorely vexed with the comparatively paltry questions whether her clergy shall preach in white or black, and whether her altars shall be made of this material or that, and of this form or that, and whether they shall be stationary or moveable. It is mortifying also to see the readiness with which efforts are made to disturb our peace by transferring hither the same restless, querulous, and ungodly spirit.*

In one line of operation, this spirit seems either incapable or unwilling to know any thing of the preaching of the Gospel except as connected with the outward and visible appendage of "*a pulpit.*" Most lugubrious strains were uttered some time since in the Episcopal Recorder, because the Rector of a neighboring parish thought proper to abandon the use of an old and inconvenient pulpit, continuing nevertheless to be a diligent and faithful preacher of the Gospel. The same paper has more recently vented a godly groan or two over a Church in this city, because, in the recent extensive, fitting, and very beautiful re-arranging of the interior, the pulpit has been superseded by a simple lectern.

Such complainers ought to understand that there are those in the Church who think more of the Gospel than of the pulpit; and provided the former is faithfully and diligently preached, they are perfectly willing to subject the latter, and even let it give way, to what, upon due consideration, may be deemed most fitting in reference to the beauty and symmetry of God's holy temple, the analogy of its services, and their convenient, solemn, and efficient performance.

The brethren thus shocked at the idea of preaching without a pulpit are, as a class, involved in an inconsistency, extrication from which will probably be facilitated by the operation of the old adage, applied to jesuitical ingenuity, of practice making perfect. Bible-lectures, addresses, exhortations, and other substitutes for what are more technically called sermons, are very customarily delivered by them without the formality of ascending the pulpit. Are these the worse or less useful for this? Are they less the preaching of the Gospel? Would their *sermons* be less so if thus separated from the pulpit? By what working of the science of evangelical casuistry is it sometimes most for edification to preach out of the pulpit and sometimes in? Or more accordant with the testimony of a good conscience to have the preaching removed from the pulpit, than the pulpit removed from the preaching?

I have not unfrequently heard of sermons from the pulpit being followed up by addresses and exhortations from the chancel. Are the latter, on that account, less evangelical, clear, close, stirring, practical, &c. than the former? Are they less useful? If not, where this great necessity for a pulpit? Wherefore this holy horror for having a church without one?

But after all, Mr. Editor, strange as the question may appear, there is room for it—What *is* a pulpit? In your boyhood and mine, it could be easily answered, as it could have been in the days of our fathers for a period of time, probably, beyond which the memory of man runneth not to the contrary. A pulpit then was an hexagonal inclosure, fitted, with tolerable exactness, to the circumferential dimensions of the largest of the sons of Adam, so that none might therein be uncomfortably compressed.* This inclosure, of material, and with panelled, carved, and other adornments, conformed to the pecuniary means of the parish, was elevated on a shaft or column, to the dimensions of which, from those of the floor of the pulpit, that structure gradually accommodated itself. To this elevation, approaching often to near the height of a story, access was had by the *pulpit stairs*, a very important appendage to the outer man's ideas of the Gospel. Over this structure, either supported by a column, or impending from the ceiling, was a canopy, often of massive dimensions; and there would have been sad misgivings of the orthodoxy of any preaching which was not reverberated from the *sounding board* which formed the base of said canopy.

Such, with occasional unimportant variations, was the pulpit of the good old times; and to call any thing else by that name was a great misnomer, if not a desecration of a hallowed term. In process of time, however, a great change came over the religious world. The first encroachment that I recollect upon this order of things was, about forty years ago, by an eminent Presbyterian clergyman of this city—for this kind of pulpit appeared to be a point of agreement among almost all denominations. He declared a war of extermination against what was sometimes carnally called *a tub*, and substituted for it a sort of stage or rostrum, but little elevated above the floor of the building. This appeared to be the signal for changes of every kind, in all directions, and by all denominations,—changes in form, changes in size, changes in height. Sometimes we saw projections from the wall, not altogether unlike orchestras in saloons of worldly amusement and mirth; sometimes huge structures rather resembling clothes presses, with accommodations for the preacher on the top, and very convenient closets within; sometimes—but the time would fail, as well as my limited powers of description, to tell of the various things which have been called pulpits. The point to which I would bring the whole is, that, after all, our lecterns can hardly be considered a wider departure from the pulpit of our fathers, than many of the structures which, for the last thirty years, have very well satisfied clergy who have been most zealous for evangelical and Protestant† proprieties. Let us then have no more of this quarrelling for the want of pulpits. If Christ be truly preached, let us rejoice thereat, and not fall out about the place provided for that high and momentous function.

There is not only, however, no reasonable and Christian ground for making an ado about substituting lecterns for pulpits. The substitution is attended with some positive advantages. The old-fashioned pulpit, or any thing bordering upon it, particularly with the accompaniment of the huge desk which was such a monstrous development of the simple "reading-pew" that was early introduced into the reformed Church of England, was, in nine cases out of ten, a most unmeet encumbrance in our Churches. Placed without the chancel rails, this *establishment* (pulpit, desk, and whilom clerk's desk too) usually operated as an effectual screen (or screens, if severed from each other by the middle aisle) to conceal the altar and the services there performed from the view of often a large portion of the people. If within the rails, they so occupied the space as to reduce the altar to a very subordinate appendage to the desk, or to cause its being thrust into a corner. The space too thus occupied by the chancel inclosure prevented such an elevation of its floor above the level of the aisles and pews, as to allow of the solemn services proper to the altar being witnessed by the congregation generally.‡

It may be further remarked that looked at in a reasonable point of view, the old-fashioned pulpit is a most unreasonable sort of thing. Of its history I must own myself not informed. Common sense, however, forbids my thinking that any thing like it could have been originally intended for churches of the present ordinary dimensions. Where else do we ever find such an arrangement for the accommodation of a speaker to an assembly? Where is he raised to such an uncomfortable height, and where so cooped up? And if we are—as it is now-a-days very generally granted that we are—to depart from the old-fashioned pulpit, what common-sense principle will object to the lectern as the best substitute?

In the conclusion, Mr. Editor, to which I would bring this whole matter, I must take the liberty of assuming that the holy mysteries of the Lord's Supper are the chief, the highest, and the best of the services for which Christians should come together in the Church. If there be among us opponents of this principle, I cannot, of course, expect to satisfy them. Their opposition, as it usually presents itself, is connected with principles and a system which clearly indicate that the meeting house is their appropriate place. And most ungrateful is it in them to find fault with that lenity of the Church whereby alone their connexion with it can be retained.

On sound Christian principles, it is obviously a duty to construct our churches with a main regard to the solemn, convenient, and fitting administration of the Sacrament of the Lord's Supper, so that to its special efficacy as a means of grace to the penitent and faithful, may be added the moral influences of whatever, in the mode and circumstances of its administration, may be favorable to reverential, holy, and devout sensibilities. The chancel, therefore, and in it the altar, should be so placed and so constructed, that these advantages may be enjoyed by the congregation generally, as well as due comfort and convenience be secured for such a number of officiating ministers as may ordinarily, or under special circumstances, be requisite or desirable. For these ends, a sufficient space, sufficient elevation, and an unencumbered view, are of course essential. On the same principle provision should be made, with *a permanent font*, for the due and solemn administration of the Holy Sacrament of Baptism. These requisites secured, arrangements for other services, and for the reading and preaching of God's word, should be made conformable. And lastly, all these most important matters attended to, in the construction of a Church, the arrangements for the congregation should be subservient to them, and so as to contribute to their best effect.

To the practical working of this principle I am perfectly willing to leave the decision of the question between the pulpit and the

LECTERN.

Devotion is the golden chain of union between heaven and earth. He that has never kept open this communication between God and his soul, can never conceive, and he that has can never forget, the comfort that arises from it. There is not in the Christian religion any thing of like use and force throughout every hour of our lives, as is the exercise of prayer and devotion. Had there not been some excellent benefits to be obtained by it, our Lord would not have pressed it upon us so strictly. And if we are called upon to pray often, it is that we may often be happy in a secret intercourse with our Blessed Redeemer, and in such a communion of the divine presence as will fill our minds with all the happiness of which beings not in heaven are capable.—*Christian's Manual.*

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* The effort lately made to stir up strife on the subject of wearing surplices at the consecration of a church; and the recently broached Boston doctrine that it is evangelical to kneel at the altar with the arms lolling upon it, but popish to kneel towards it at a decent distance from it; are samples of a spirit which is trying hard to make mischief among us.

* Albeit I have known instances in which the physical man has been somewhat incommoded for lack of scope and verge enough.

† The pulpit is as much Popish as Protestant. I am not sure that the same can be said of the lectern.

‡ Possibly with a view of in some measure correcting this evil, but more probably to bring churches into as near a resemblance as may be to meeting houses, many clergy of the class which is now so full of zeal for pulpits, could very coolly dispense with reading-desks, and perform the service, as well as preach, from the pulpit. I am not aware that this was the occasion of any strife, or that it caused uncharitable feelings and hard sayings in their brethren.

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